ANTICHRIST
(In Spirit)
UNMASKED:

OR,

The Leaven of the Sadduces (lately lying hid amongst the RANTERS and QUAKERS) laid open to publick view.

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For the preventing (by Gods blessing) of its further spreading amongst the People of this Generation.

Wherein the Concord and Discord of RANTERS and QUAKERS are discovered, Together with the Principles, Projects, Pedigree and Religion of the QUAKERS in particular.

Also,

Their utmost Design (or rather Satan's by them) is faithfully (though probably not fully) disclosed.

By *JAMES BROWN*, Preacher to the Honourable Col. CHARLES FAIRFAX's Regiment, And servant to all such as love JESUS CHRIST in sincerity.

Isa. 8. 20. *To the Law and Testimony, if they speak not according to this Word, it is because there is no light in them.*

1 Cor. 11. 19. *For there must be Heresies---that they which are approved may be made manifest.*

It's one principal point of our Perfection, humbly to acknowledge our Imperfections.

EDINBURGH, Printed by *Christopher Higgins*, in *Harts* Close, over against the Trone-Church, *Anno Dom.* 1657.

To the Reader.

Courteous Reader,

HAving through the Lords mercy, understood in some measure the Tenets both of Ranters and Quakers, with the dangerous tendency of them, I could not but (as in conscience bound) make some publick discoveries, that so (if possible) I might be instrumental in the Lords hand for the recovery of some, who are slipt into those Errors, and to warn others that they fall not into the snares, that their souls be not united to their secrets. I have witnesse in Heaven that I bear not any ill will to their persons, nor do I desire in the least that they should suffer, either by Fines, Imprisonment, or other punishments, meerly for their Opinions. Neither do I in any measure delight in by-names (especially when the persons on whom they are imposed repute them as a reproach) yet am I necessitated frequently in the ensuing Treatise, to use the tearms (Ranters and Quakers) that they who reade may discern between things that differ. Yet thus much further in vindication of my self, though I am not the first that hath made use of those Appellations, yet probably one of the first that hath rendred the reasons of their imposition on some in our generation, briefly thus: When the People of God (having long groaned under the Tyranny of the Bishops) began to have liberty to serve the Most High according to His Will revealed in the Holy Scriptures,

Satan ſtarts up, and perſwades ſome to eat, drink and be merry; yea, to eat and drink with the drunken; tells them that our Tranſlations of the Scriptures were altogether mens inventions; That all thoſe things ſpoken concerning the World to come, were to be fulfilled in the Creature in this life, and were yet to be myſtically underſtood; That Heaven, Hell, Reſurrection, Torments and Glory, are only within men: by which (and divers other ſuch Enchantments) many were led forth to live voluptuouſly, ſpending their time in Wine, Mirth, Muſick, yea, in all Idleneſs, Wontonneſſe and Prophaneneſſe, who preſuming to defend their Ranting, Roaring, Swearing and other ſins, by wreſting of ſome Scriptures, were commonly known (and that not without ſome cauſe) by the denomination of RANTERS; *I wiſh with all my ſoul that the occaſion had never been given. Shortly after the old Serpent perceiving that his covering for the Myſterie of Iniquity was too ſhort, (the deformed nakedneſſe of his ſpiritual wickedneſſe appearing to almoſt every ſober ſoul) he perſwades ſome to declare to the ſons of men, That now is the day of Judgment, and the great day of the Lord, that Chriſt is come to judge the World, and therefore the Earth (i. e. Men) ought to quake and tremble, and that they had immediate Revelations of a more pure way of Worſhip then what was written in the Scriptures of Truth; and that men ought not to look for Chriſt coming in the Clouds of Heaven, but only in the Vails of our fleſh (which they call the Clouds) alſo, that He was come to ſome, which made them ſhake and quake, ſwell and fall, as into Epileptick fits and trances, from which the firſt fomentors of the Opinions I oppoſe were called* Quakers; *and though thoſe fits of quaking have long left them, yet ſuch as maintain the Judgment of thoſe Ring-leaders, for diſtinction ſake ſtill go by that name: The Father of mercies grant that the cauſe may be taken away.*

And

And blessed be His Name, not only their Mahomet-*like trembling, but their running naked, their railing, their apish imitating of Christ (as at* Bristol *by* James Nailor*) with other abhorred and absurd deportments, begin to vanish, whereupon I am powerfully perswaded by the Lord, that if our Magistrates take the Counsel of* Gamaliel, *Acts* 5. 38, 39. *The Spirit of the Lord (the wind that bloweth where it listeth) will ere long fan away the Chaff of these fond Opinions from amongst us. But if any should be so impudent as to run naked, a rod (which is fit for such a fools back) would perhaps teach him keep on his clothes; if any break or disturb the Publick Peace, the Officers of Peace (if such be) may and ought to preserve it.*

If any who are called Ranters or Quakers, own not the Tenets, in this Treatise charged on some who go under that title, let such be sure that I speak not to them, nor of them, but of such only who either do, or have owned those Principles, especially such as both Ranters and Quakers agree to defend in words and writings. I shall add no more, but refer you to the Treatise it self, in which I have endeavoured to be plain and brief, aiming at the Glory of the God of Truth, and Truth of God. Who I trust will yet for His own Name sake, make the beams of the light of the glorious Gospel of His dear Son to shine most illustriously amongst us; for which he earnestly prayes, who is

Your Souls Servant in and for

the LORD JESUS,

James Brown.

The principal Heads of those things which are contained in this TREATISE.

SEction 1. *Sheweth Satans design in general, shifting from one extream to another, that he may lodge the longer undescried.*

Sect. 2. *Declareth in general What it the Leaven of the Pharisees and Sadduces, and proveth that false Doctrine may be compared to Leaven in three respects.*

Sect. 3. *Openeth the Leaven of the Pharises in particular; declaring how Papists, and those that follow them, may be compar'd to the Pharisees.*

Sect. 4. *Uncovereth the Leaven of the Sadduces, of which there were two sorts, Epicures and Steicks, drawing forth the parallels of the Ranters and Quakers with them.*

Sect. 5. *Discovereth the first Agreement between the Ranters and Quakers about the light within every man.*

Sect. 6. *Manifesteth to us what that light is, which is found in every man, and how the preferring of that light before the Scriptures, rendreth men guilty of the greatest ingratitude.*

Sect. 7. *Unfoldeth the second Agreement of Ranters and Quakers in vilifying the holy Scriptures; in which also many Cavils of theirs are answered.*

Sect. 8. *Intimateth a third Agreement of Ranters and Quakers, about their title to, and interest in, that Covenant, mentioned* Jer. 31. 31, 32, 33, 34.

Sect. 9. *Expresseth a fourth Agreement of Ranters and Quakers, about the cessation of some Ordinances.*

Sect. 10. *Holdeth out to us a fifth Agreement of Ranters and Quakers, in denying the visibility of Churches.*

Sect. 11. *Maketh manifest the folly of the Quakers and Ranters, in affirming that the coming of the Spirit of God to a soul, is the second coming of Christ, and that there is no other: Which is their seventh Agreement.*

Sect.

Sect. 12. *Aquaints us with a seventh Agreement of Ranters and Quakers, in denying that there shall ever be any other Kingdom of Jesus Christ but What is within men, and that this Kingdom is in all men.*

Sect. 13. *Imparteth to us the eighth Agreement of Ranters and Quakers, concerning their enjoyment of that Kingdom, Power and Glory in this body.*

Sect. 14. *Tells us of a ninth Agreement betwixt Ranters and Quakers, affirming that now Christ is judging the World, now is the great Day of the Lord.*

Sect. 15. *Containeth the tenth Agreement between Ranters and Quakers, in saying, That the Resurrection is Within the Creature, and that there is no other.*

Sect. 16. *Makes mention of the eleventh Agreement of the Ranters and Quakers, boasting of their perfection, and alleadging, that it is attainable by them, and all men by the light within them.*

Sect. 17. *Proveth, that the righteousness of the Quakers is but legal, and so not exceeding the righteousness of the Scribes and Pharisees.*

Sect. 18. *Manifesteth, that the Quakers Religion (however seeming serious and strict) is the most easie, self-exalting, flesh-pleasing, sin-cherishing Religion in the World.*

Sect. 19. *Declares to us, the difference between the Ranters and Quakers.*

Sect. 20. *Unfoldeth the Judgment of the Quakers about Christ being only the Word of God, and denying the Scriptures so to be.*

Sect. 21. *Sheweth their mistakes about the Gospel.*

Sect. 22. *Discovereth some contradictions, absurditees, and blasphemous consequences that arise from the Quakers Tenets.*

Sect. 23. *Deriveth the pedigree and descent of the Quakers.*

Sect. 24. *Makes known how Satan at first carried on his design to perswade people to be Ranters and Quakers.*

Sect. 25. *Comprehendeth some of the Quakers Queries, with Answers to them, and a return of some Queries to them.*

Antichrist

Antichriſt (in ſpirit) Uumasked.

IT hath ever been a principal point of Satan's policy, *Proteus*-like, to transform himſelf, and his deſigns, into variety of ſhapes, that ſo he might paſſe undeſcried, in the management and accompliſhment of his projects. At this day it is a ſubtil device of his, to leap out of one extream into another, that he may the longer lurk undiſcerned in his ſecret underminings of mankinde. For no ſooner was he by many godly perſons diſcovered amongſt the Popiſh, Prelatical, and other National falſe Churches, advancing the Traditions of men, above the Doctrines of the Lord Jeſus Chriſt, (ſo ſetting up Antichriſt in the fleſh, or fleſhly carnal Ordinances) but preſently he ſteps into another by-path, as far diſtant from the former (and from the Truth) as the Eaſt is from the Weſt, crying down all Churches, Miniſtery, and Ordinances (even thoſe practiſed by Chriſt Himſelf) as out of date: Yea, the *Scriptures of truth* alſo, that *form of ſound and wholſom words, even the words of our Lord Jeſus Chriſt, and the Doctrine that is according to Godlineſſe*, alleadging that the Scriptures are uncertain, and that there is no authority for them, but tradition; and ſo Churches, Miniſtery, Ordinances, and all Religion is uncertain; and labours by his inſtruments, to perſwade people to value theſe no further then they comport with the Light that is within men; affirming, That that Light which is in every man, is the moſt ſure and certain guide and rule in all things tending to his eternal happineſſe. By this means hath he prevail'd with many poor ſouls, to ſpeak ſlightly of the Writings of the Holy Men of God, who (for our learning) wrote, and *ſpake as they were moved by the Holy Ghoſt*. Further yet, (transforming himſelf into an Angel of light) he ſuggeſts unto the ſons and daughters of men, That if they lay aſide the Letter (as he teacheth them to call the holy Scriptures) and follow

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Dan. 10. 21. 2 *Tim.* 1. 13. 1 *Tim.* 6. 3.

2 *Pet.* 1. 21.

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the dictates of the Light within them, they ſhall arrive at a more ſpiritual diſpenſation, ſhall worſhip God more purely, and be led to a higher degree of perfection, then, by following thoſe things which are written, can be attained. And thus endeavours to ad-
Eph. 6. 12. vance the high imaginations of men, *Spiritual Wickedneſs in high places*, and in plain terms, *ANTICHRIST IN SPIRIT*. I judge therefore that it will be profitable for me, both to give and take, that precious counſel of the Lord Jeſus to his Diſciples, *Matth.* 16. 6. *Take heed and beware of the Leaven of the Pha-*
Sect. 2. *riſees, and the Sadduces.* The Leaven is their Doctrine, as you may read, *Matth.* 16. 12. And corrupt Doctrines may be reſembled to Leaven, in three reſpects: Firſt, Leaven doth ſowre. Secondly, ſwell or puff up. Thirdly, break, the flowre or meal in which it is hidden; So wherever any falſe Doctrine is received, and hid in the heart, it doth ſowre the parties entertaining it, then puff them up with pride, and at laſt break them in pieces: As for inſtance, when men turn Papiſts, do they not with that Doctrine ſuck in that moſt deteſtable principle of perſecuting with fire and faggot all ſuch as oppoſe the Romiſh Religion? (Yea, all National Churches are tainted with this ſowreneſs towards ſuch as ſeparate from them.) Are they not puft up with ſupercilious conceits of the Pope's, of the Churches, and ſo incluſively of their own infallibility? deſpiſing all others as Hereticks. And did not this begin to break them in the dayes of *Henry* the eighth, and in our times, daſh them and their power to pieces, within the precincts of this Commonwealth? Our late times will bring in a Teſtimony to the truth of this Aſſertion; When any (though before the moſt courteous of men and women) drink in the Doctrine of the Quakers, they ſoon become ſowre and ſurly in their deportment, even to their deareſt relations, (as ſhall hereafter appear) puft up with imperious pride, as by their poſitive, raſh, and inconſiderate cenſures may be diſcerned. And doubtleſs they will in time ſwell, till by this leaven they burſt, like a bubble of the brook, and vaniſh like a cloud without water. But I leave a little while this leaven, and ſpeak a word or two of the Phariſees, who, as you may finde, *Matth.* 15. 9.
Sect. 3. *did Worſhip God in vain, teaching for doctrines the commandments of men. They tranſgreſt and made the Commandment of God of none effect by their Traditions*, Matth. 15. 3. & 6. *They laid aſide*
the

the Commandment of God, to hold mens Traditions, they rejected the Commandment, to hold their own Traditions, They made the Word of God of none effect by their Traditions, as you may reade, *Mark* 7. to the 15. *They rejected the Counsel of God against themselves,* Luke 7. 30. *They boasted of their perfection above others,* Luke 18. 11, 12. *They tithed Mint, Anise and Cummin, but neglected the weightier matters. They strain'd at a Gnat, and swallowed a Camel, Matth.* 23. 23, 24. (like the Quakers who will not by any means say [*You*] to any single person, (making a matter of conscience of it, though it be the proper Idiom and usual dialect of our Nation and Language) yet can slight Magistates, and cast aside the Ordinances of Christ Jesus, and never blush at it.) In a word, if you will but read the 23 of *Matthew*, and *Luke* 11. and observe, you shall finde plainly what was that Leaven of wickedness, malice and hypocrisie which was in the Pharisees, and which our Saviour Christ adviseth all his Servants to take heed of.

But some probably may say, *That these things are to no purpose, and that I beat the air, there be no Pharisees in our Nation, the Jews being kept out of the Land.* To which I answer, I wish with my soul that it were not so, and that our Commonwealth had no Pharisees (I mean such as are corrupted with the leaven (the doctrine) of the Pharisees within the precincts of it. But it is notoriously known that we have many in our dayes, who teach for Doctrines the Commandments of men; who reject the Word of God, that they may set up their own Traditions, as do all Popish Prelatical Doctors, with their followers, as in their Masse-Books, Service-Books and Directories may appear; And here (by the way) let this be remarked, That whatsoever men practise as a part of Gods Worship in these Gospel-times, for which we have not either a Precept or Example from Christ Jesus, or his Apostles, is a Humane Tradition, and by all such as love Jesus Christ to be avoided as a work of supererogation. For, as *Moses* was faithfull as a servant, giving from the Lord unto the Jews, all things pertaining to Gods Worship under the Law, to which they must not add, from which they must not diminish. So doubtless, Christ the Son was as faithful in delivering from the Father unto his Disciples all things pertaining to Gods Worship under the Gospel dispensa-

Object.

Answ.

Heb. 3. 6.

Scripture proof for Infants, Church-membership and Baptism, by *Rich. Baxter*. pag. 102 103, 104, 105. read & consider.

tion. Let us hear what is said by a great Scholler in *England*, "Is it not the priviledge of the Gospel-Church, and excellency of "the Gospel-worship, that Rudiments and Ceremonies are down? "Who knows what will please God but himself? And, hath he "not told us what he expecteth from us? Can that be obedience "which hath no command for it? Is not this to supererogate and "be righteous overmuch? Is it not to accuse Gods Ordinances of "insufficiency as well as his Word? and says further, that all this "is the pride of mans heart, for he trembles to add or diminish. And elsewhere, "If the Scriptures be Gods perfect Law, it sure "determines of all the material parts of Gods Worship, or else it "is not made for a perfect Rule concerning Worship and positive "Ordinances; and tels us, That unwritten Traditions are not the "very Law of God. And in another place, It is the mind of God "that his whole Law should be written, and so be certain. This, and much more he, which I quote, not to prove any point of Doctrine, but chiefly to shew how such as war against Truth, are oftimes by the Lord left to themselves to overthrow their own Tenets; and to make it plainly appear that there are too many in our dayes who Pharisee-like leave the Commands of God to lift up their own traditions. Have not we also many in our times who give (and take) Tithes of Mint, Anise, and Cummin, I mean of Herbs and Grasle, &c. but neglect Judgment, Mercy and Faith? Many also, who contrary to the expres Precept of Christ, love to be called Rabbi, or Master? I am not against that civil title of Master, usually given by servants, for the Scriptures all along own it; But that which I speak against, is only Mastership in matters of Faith; and this is that which Christ forbids (in the place before cited) not the other.

Mat. 23. 23.

Mat. 23. 7. 10.

Object. *But this is a small trivial matter*, may some say.

Answ. I answer, If so, the more to blame they, who own Christ, and yet will disobey him in a matter of so mean concernment; if men be unfaithful in a little, who will trust them with much? *He that is unjust in the least, is unjust also in much*, *Luke* 16. 10. And I doubt not to affirm, That he who (as a Teacher of the Word) affects and seeks, the title of Master, doth walk diametrically opposite to Jesus Christ in this matter: as the Papists do in another case, calling their Priests and Friers, Fathers, contrary to *Matth.* 23.

Luke 16. 10

23. 9. There is one thing more in which especially the proud Popish Prelaticall Clergy do most resemble the Scribes and Pharisees, which is this; they would not, nay they will not, if they can compasse their desires, suffer any man to live within the precincts of their power who differs from them in judgement, but cry out, *Away with such a fellow, it's not fit he should live*, Act. 22. 22.

But leaving the Pharisees of our times (as a sort of people somewhat clearly discovered to persons of any competent capacity,) I come to treat of the Sadduces which our dayes produce, who yet lurk undescried even to many precious souls, and they of very piercing apprehensions and pious lives. *Sect.* 4.

Those which I call the Sadduces of our times, are not so tearmed because they are Jews by nature, (Though *Cop* and many more have pretended that they were converted Jews, and were found liars) but becaus they would bear the world in hand that they are such, and that they are the people (even the houses of Israel and Judah spoken of *Jer.* 31. 31, 32. *&c.*) who are come into such a state that they need not teach every man his brother, or neighbour to know the Lord.

But I finde by the Scriptures, that the Sadducean Sect, was dissected into two branches, Epicureans and Stoicks, both mentioned *Act.* 17. 18. in these words; *Then certain Philosophers of the Epicureans and of the Stoicks, encountred him, and some said, What will this babler say? other some, He seemeth to be a setter forth of strange gods, because he preached unto them Jesus and the Resurrection.* From which sacred words of the Lord (taking in the Etimology or derivation of the tearms (Epicureans and Stoicks) I finde 1. That all these people were such as were much resembling the Ranters and Quakers of our age, and did make light of the things that were written, for they tearmed *Paul Spermologus*, which is a Word-sower, our translation renders it, *babler*, so the Quakers oft say to such as urge much Scriptures to them [*cease thy babling*] (its well known that this is their common expression.) 2. That they judged that the preaching of Jesus and the Resurrection, was no other then Idolatry (or setting forth of strange gods,) so the Quakers cry out against such as highly prize our Lord and Saviour Jesus Christ, as men that Idolize σπερμόλογος

lize one without them (as they tearm it) affirming that there is no Jesus or Resurrection but what is within them. 3. They spake slightly of Jesus Christ; so our Ranters and Quakers do also. For they in a scoffing jearing manner will ask men, Whether they think to be saved by one Jesus Christ long since crucified at Jerusalem? and tell people that if they look to be saved by him, they are deceived: with much stuffe to this purpose. 4. The Epicures (like our Ranters) affirmed, that the reward of vertue is to be expected in this life (speaking slightly of the Resurrection) and that the Crown thereof is the full fruition of all pleasures and delights of the world, crying out, *Let us eat and drink, for to morrow we shall die*, as the Apostle *Paul* speaks of some, 1 *Cor.* 15. 32. These (as some suppose) were the *beasts* that *Paul fought With at Ephesus, after the manner of men, Whose evil communication did corrupt good manners*, and deceive many. Such also the *Cretians* seem to have been, of whom he makes mention, *Tit.* 1. 12. *The Cretians were alway liars, evil beasts, slow-bellies.*

The Stoicks or Cynicks, another sort of Sadduces, were the perfect emblem or type of our Quakers, and (as their name imports) were (as our Stoicks are) a strict, surly, snarling kinde of people, who despised all men but their own Sect, and were such as the Apostle speaks of, they please not God and are contrary to all men, for they cried down all civility, manners and decency under the name of respect of persons, pride and superfluity; They, with the Epicures, would speak much for vertue, and praise a vertuous life, at least thus far, that men ought to do as they would be done by, and give every man his due (for this was their higheſt principle, and not to be neglected) which yet is no more then what the light of nature teacheth us and every man in the world; only the Epicures (as our Ranters) held, that their reward for their well doing was the fruition of all terrestiall pleasures (as is before specified) But the strict Stoicks or Cynicks, affirmed that the reward of their sober vertuous life, and upright dealing amongst men was the enjoyment of vertue to dwell with them, and all delight, peace, joy and comfort within themselves, which differs very little from the opinion of our Quakers, who place God, Christ, Heaven, Hell, Resurrection, Glory, and the happinesse of the New Jerusalem, within them: But of this more in due place. I come now

to treat of some particulars in which the principles (such as they are) of the Ranters and Quakers, are identically one, and after that wherein they differ. They agree in this, That the light within the creature is the surest guide, and sufficient to lead them to their forementioned imaginary felicity, without any outward means or teaching, and that, if there were no Scriptures, the light that is in them would shew them all the Counsell of God; also how Christ was conceived, born, crucified, buried, raised, &c. Yea, when, where, for whom, by whom, and to what end. And so people being willing to be lazie, and save the labour of searching the Scriptures, as Christ commands, *John* 5. 39. and of giving attendance to reading, as *Paul* counsels, 1 *Tim.* 4. 13. run to these Ranters or Quakers, and are by them deceived. *Sect.* 5.

I know that the wise and merciful Creator hath so framed man, and given unto him light or understanding that he may know and believe, *Isa.* 43. 9 10. yea, every man in the world (ideots and madmen excepted) may discern the eternal Power and Godhead of JEHOVAH, even by that measure of the Spirit which he hath given them, whereby also they may in some measure come to know what is evil, and what is good, morally, and notionally; yea, may possibly by this light or wisdom *do the things contained in the Law*, as the Apostle implies, *Rom.* 2. 14. *If the Gentiles which have not the Law, do by nature* (*i.e.* the law or light of nature) *the things contained in the Law,* (*i.e.* the Law of *Moses*) *these having not the Law, are a Law to themselves: which shews the work of the Law written in the heart, &c.* Nature thus considered (as an help to do the things contained in the Law) is good, it is the light, wisdom and understanding or measure of the Spirit, which is in every man, and comes from our God through Jesus Christ to every man: But that it is the greatest light, the best and surest guide (as the Ranters and Quakers say) I utterly deny. And here by the way, let the Reader know, that Satan and his Factors will be exceedingly troubled, and enraged at these sayings, by which also you may understand that a Servant of the Lord hath written to you these things, to prevent the projects of your adversaries, who cannot endure to hear, that the light which is in every man (as a man) is the light of Nature, but they would have us to believe that it is the pure essence or being of God in the Creature, or Christ in every man, and that *Sect.* 6.

Com-

Comforter that comes to all such as believe, as the Scripture saith:
Sect. 7. that so he may prevail with men to give over reading the Scriptures, preaching and hearing the Gospel, and in the conclusion (being unthankful for that immense mercy of God in affording us the benefit of the Scriptures of truth) return to Paganism, which is only led by the light within, and the Book of the Creatures.

But I am perswaded in my very soul, that many of the Quakers are ignorant of the subtilty of Satan in this matter, and see not his designs, yet I must from the Lord tell all such (as have not their understanding darkened by the just judgment of God, for slighting the Word of Truth) that if the light which is in every man, be the best and surest guide, and all the Scriptures but a dead letter, chaff, and husks (as some say) in comparison of the light within every man, it will unavoidably follow, (1.) That all preaching, teaching and exhorting is of no use, and so the Quakers, with others, labour but in vain, when they teach, both publickly, and from house to house. (2) That it will induce some to give over both reading and hearing the Word of Faith. (3) It will prevail with others to conclude, that they are no more engaged to God, then the Pagans are (who have the light within as well as we) and so lead men by degrees to that most horrible sin of ingratitude, hateful both to God and all good men, which yet is too much to be found amongst the men of whom I speak: Who,

In the second place, are agreed together in speaking slightly of the
Sect. 8. Scriptures, for both Ranters and Quakers tearm them in derision, the Letter, a dead Letter, Ink and Paper, Shels, Husks, our Idols, &c.

To which I have this to say, That in this they are contrary to God, Christ, Angels, and all good Men, who have made mention of the sacred Writings; for they never said that the Scriptures were only Ink and Paper, the Letter, or a dead Letter, Husks, Shels, or our Idols; But speak reverently of them: as the Angel, *Dan.* 10. *I will shew thee What is noted in the Scriptures of Truth.* And *Daniel* (who had more light in him then all the Ranters and Quakers in the world) *understood by books, the number of years, whereof the Word of the Lord came to* Jeremiah *the Prophet, &c.* Dan. 9.2. God commands his People, *to seek out of the Book of the Lord and read, Isa.* 34.16. And, *To the Law and Testimony, Isa.* 8.20. Jesus Christ often made use of what was written, and *expound*

to his Disciples the Scriptures, Luke 24. 27. Paul *believed those things which were written*, Acts 24. 14. And declares, that *what was written aforetime, was written for our learning, that we through patience and comfort of the Scriptures, might have hope*, Rom. 15. 4. He calls the Scriptures, *the holy Scriptures*, 2 Tim. 3. 15. Read also 16, 17, verses. *Peter* also testifies, that *no Prophesie of Scripture is of any private interpretation*, and *that holy men of God spake as they were moved by the holy Ghost*, 2 Pet. 1. 20, 21. The ground of the Sadduces Errors was not their ignorance of the light within, but their *not knowing the Scriptures*, *Matth.* 22. 29. When *Paul* preached to the *Bereans*, they consulted not with the light within, but *searched the Scriptures*, Act. 17. 11. And the Apostle *Peter* sayes, they saw the Glory of Christ, and were eye witnesses of his Majesty in the Holy Mount; Yea, adds, 2 *Pet.* 1. 19. *We have also a more sure word of prophesie*, (*i.e.*) more sure then their eye-witness) *whereto ye do well that ye take heed*; But here probably some may say, That we are only to take heed, *untill the day dawn*, &c. and then we need not take heed to it any longer; and some alleadge that the Day is dawned, and the Day-star risen in them. To all which I answer. 1. If, because it is said, we are to take heed to the word of prophesie *untill* the day dawn, therefore we must give heed to it no longer, then we may as well conclude, that God did intend to leave *Jacob*, when he had performed some promises to him made, because it is said, *Gen.* 28. 15. *I will not leave thee, untill I have done that which I have spoken to thee of.* 2. To those who dream that the day is dawned, *&c.* I answer, nay, not that day spoken of by *Peter*, the Day of the Lord which *shall come as a thief in the night, in which the Heavens shall passe away with a great noise*, &c. 2 Pet. 3. 10. nor that Day-star, *the bright and Morning-star*, spoken of, *Revel.* 22. 16. which shall be given to such as keep his Works to the end, *Revel.* 2. 26, and 28. Which Scriptures, they who are unlearned (I mean in the learning of Christ) and unstable, wrest, as they do other Scriptures, to their own destruction. Here perhaps some will say, these men I speak of, own, and use the Scriptures; But do they search them as Jesus bids, *Joh.* 5. 39. that they may be *mighty in them, as* Apollos *was*? Do they teach their children in them as *Lois* and *Eunice* did? Do they Act. 18. 24

prize

prize them as good *Josiah* and *Nehemiah* did? And praise them as *Paul* and *Peter* did? Nay, do they not rather endeavour to bring people out of love with them, at least to have low thoughts of them, calling them Ink and Paper, or Idols, a dead Letter, &c. as before, that so they may the more easily make way for the receiving of their wisdom and conceits. None of the Saints of old, (as I have shewed you) ever used any such slight expressions, concerning the holy Scriptures. But probably some will object and say, That *Paul* sayes, *the Letter killeth*. I grant it, and its most true; But that he calls all the holy Writings *the Letter*, I deny. But if it were so, yet, 1. He calls it not a dead Letter (as the Ranters and Quakers most prophanely and scornfully do) for that which is dead cannot kill; But the Word of Christ at the last day, shall judge all the proud contemners and slighters of it, except they repent, as himself witnesseth, *Joh.* 12. 48. 2. If men were *wise unto sobriety*, and *not above what is written*, they might easily perceive, that the Apostle only calls the Law (*which was graven in stones*,) the Letter that killeth, and the Ministration of death, 2 *Cor.* 3. 6, 7, 8, and 9. compared together. But his Ministrie (the Gospel) he stiles *the New Testament*, *the Spirit*, or *Ministration of the Spirit*, (being the Words of Christ, whose Words are *Spirit and Life*, Joh. 6. 63. and *the Ministration of Righteousnesse*, as any sober Spirit may see, consulting but the fore-cited, 2 *Cor.* 3. 6, 7, 8, 9. But there is no Truth of God so plain, but some will cavill against it. If any shall yet alleadge, that the men I mention, make use of Scriptures: I answer, they do so; so do the Papists, Prelates, and all false Teachers whatsoever, so did the Pharisees and Sadduces, *Matth.* 19. 7. *Matth.* 22. 24. but it was to intangle, or cavil against our blessed Redeemer, and thought by their cunning sophistical questions, to shew that the light which was in them, went beyond the Scriptures, but they were mistaken, and our Saviour tels them, that they did *erre, not knowing the Scriptures and the power of God*, Matth. 22. 29. Mark that; He says not, ye erre, not knowing the light within you, but not knowing the Scriptures, &c. Yet these came to him and could say, *Moses* saith; yea, Satan himself once made mention of a portion of Scripture (for his own ends) *Matth.* 4. 6. but it was only that he might the more prevalently deceive, whilst he transforme

transformed himself into an Angel of light; And we know, or may if we will, that neither Priests nor Prelates, Scribes nor Pharisees, Sadduces nor Satan, ever took the Scriptures to be a sufficient light to make us wise to Salvation, and so make the man of God perfect and throughly furnished to all good Works, as the Apostle *Paul* witnesseth, 2 *Tim.* 3.16,17. which also I confesse, and shall to the end of my days, through the help of Jesus Christ.

I know the ground of their mistake in these things, and that by large experience (being in the days of my ignorance poysoned with some of their Tenets) I wish with all my soul they knew it also: It is this; They are perswaded (by the spirit of Error) that there is in every man, the same light, that is, that God and Christ dwell in every man: (For they say, that the light in each particular person is Christ) not discerning between things that differ, nor considering that there is Light Naturall, Spirituall and Eternall, yet all from Christ, by whom are all things. In the Sun, Moon and Stars, the Heavens and the Firmament, shineth the Light of God; yea, they *declare the glory of God*, Psal. 19. and when *David* beheld the *Heavens, the Work of God's hands, the Moon and the Stars which he had ordained*, he (admiring) cryes out, *O Lord our governour, how excellent is thy Name in all the world!* the Apostle also testifies, (of men; yea, all men) that *what may be known of God is manifest in them, for God hath shewed it to them*, Rom. 1.19. and *that the invisible things of him, from the Creation of the World are clearly seen, being understood by the things that are made*, (and these are all naturall, yet) discovering his Eternall Power and Godhead. Besides all which, that wisdom, knowledge, reason or understanding which is in man (whereby he differs from the beasts of the field, and fowls of heaven, *Job* 35.11.) is of God through Christ, by this he discerneth betwixt good and evil. And therefore *Solomon* sayes, that *the spirit of man is the Candle of the Lord*, Prov. 20.27. and this Candle is Light; For it *searcheth the inward parts of the belly*. This is that which teacheth men, that it is *a shame for men to wear long hair*, (i.e.) as women do for a covering) 1 *Cor.* 11.14, and 15. seriously compared. (We know darkness teacheth not.) This is that by which possibly men may do the things contained in the Law, as is before shewed: By this they are made capable of such instructi-

ons, as God ſhall by any means afford them; And indeed this Candle of the Lord, knows what is in man, and what every man doth; yea, many times checks and accuſes men when they do evil, excuſing and comforting them when they do well; yet was not this Candle or Light placed in men by the great Creator, to be the higheſt Light and ſafeſt Guide, (his inſtructions muſt have that honour) but is as a Veſſel or Lamp to receive that Golden Oyl which is poured out from the Father of Lights. For if this Candle of the Lord were the greateſt Light, then the utmoſt *Indians* do, or may, only by this Light in them (for they have it as wel as we) know as much *of the ſufferings of Chriſt and the glory that ſhal follow*, as they who have the Law and the Prophets; yea, the teſtimony of Chriſt and the Apoſtles. But how contrary this is to Truth, and how ungrateful this conceit (if received, as I ſaid before) will render men, for all that precious light, and heavenly knowledge, held forth to us by the Spirit of God in the Scriptures of Truth; let all unbyaſſed ſouls judg. For the better underſtanding of this, conſider I pray you, that three times Diſpenſations or Adminiſtrations have paſſed, or ſhall paſſe over the ſons of men ſince the Creation; Firſt, there was one before the Law was written by *Moſes*. Secondly, another under that Law which he received and gave out. Thirdly, there is one under the Goſpel preached by Chriſt and his Apoſtles. During the firſt Time or Diſpenſation, there was light among men, though but little, and they had a Law among them which was only written in their hearts, and it was from the Father through Chriſt; yet had this been the higheſt light, why was the Law added? and I fear, had there been any of the Ranters or Quakers with *Moſes* when he delivered, and afterwards wrote and repeated the Law, they would have been apt to ſay, What needs this ſuperfluity? Is there not the light of God in every man? Is not that the beſt and ſureſt guide? Whereto then ſerves this Law? And I queſtion not but the Rebellion of *Corah*, *Dathan*, and *Abiram*, roſe upon ſome ſuch conceit, as you may perceive if you ſearch *Numb.* 16. 1, 2, 3 where it is recorded, That, *they gathered themſelves together againſt* Moſes *and againſt* Aaron, *ſaying to them, Ye take too much upon you, ſeeing all the Congregation are holy every one of them, and the Lord is among them, Wherefore then lift ye up your ſelves above the Congregation of the Lord?* Have there not

1 Pet. 1. 11

been

been words to this purpoſe (too too often) vented in our times by ſome of thoſe I ſpeak of? What (ſay they) have not all men the true Light in them? have not all men God and Chriſt in them? upon which they draw theſe two ſad Concluſions: 1. That all their Congregation (even men and women) may preach when and where they pleaſe; and becauſe *Moſes* wiſht, *Would all the Lords People were Prophets!* They ſay, that they are all Prophets, and ſent of God; 2. That every man (ſeeing Chriſt and God is in them) is to be level and equal, and none to be above and under another, and think that they who expect obedience, as Perſons in Authority, do lift up themſelves above the Lords People; which may be as great a miſtake, as that of *Korah*, *Dathan* and *Abiram*, for ought that I can yet diſcern: If this be not ſo, why do many ſcruple the honouring of Magiſtrates? and ſay it is reſpect of perſons, and a ſin to honour one man more than another; Is not this the height of Levelling, and the way to bring all Magiſtracy into contempt? and as things now ſtand, to hurle all into confuſion? If any ſhall ſay, they do honour Governors and Magiſtrates. I anſwer, It muſt by ſome outward demonſtrations appear, (for we know not the hearts) but that is by theſe denied, for fear of Idolatry and reſpect of perſons; not conſidering that reſpect of perſons is to be avoided in giving judgment, *Levit.* 19. 15. *Prov.* 24. 23. Yet, the Lord, in *Levit.* 19. 32. commands them to *riſe up before the hoary head, and honour the face of the aged.* This is ſomewhat more then to do it within us, which ſome ſay is ſufficient. But I ſhall add no more of this at preſent, it having been ſufficiently evinced by others; only thus, You ſee, or may, that though there was light from God in every man before the Law was given, yet, *the Law Was added becauſe of tranſgreſſion*, and made *a Schoolmaſter unto Chriſt*, as being more excellent then the Light of Nature, (which did *ſhew the Work of the Law Written in the heart*) *Rom.* 2. 18. where the Apoſtle (having ſpoken before of Nature) ſayes to the Jew, *Thou reſteſt in the Law, makeſt thy boaſt of God, and approveſt of the things that are more excellent, being inſtructed out of the Law.* Whence you may gather, that the inſtructions of the Law, are a more excellent teaching then that of Nature, or the Law written in the heart. *Gal.* 3. 19. and 24.

But if any ſhall object, *That by Chriſt, or the true Light in every* Object.

every man, they mean not the Light of nature, or Christ manifesting himself through nature, or the Law as it was written in mens hearts from the Creation, to the giving of the Law to Moses, but that New Covenant, of the Law written in the heart, which is mentioned, Jer. 31. 31, 32, 33, 34.

I answer. 1. This is their mistake, and not only theirs, but the Antinomians of all sizes, in all places, stumble at this Word, through Satans subtilty, who, if he cannot hinder our journey towards Eternall happinesse, by causing us to linger and loyter (as *Lot* at his coming out of *Sodom*,) will perswade us (if possible) to apprehend our selves in the possession of it before our time. Hence it is some pretend that they enjoy the joyes of Heaven, see God in his Glory, and Christ as he is, *&c.* In which, and many other great swelling words to this purpose, both Ranters and Quakers agree.

Third Agreement Sect. 8. As also in this, that they stand stated in that New Covenant before specified, *Jer.* 31. 31. and that the things there promised, are fulfilled to, and in them. To support their conceptions, they run upon these grosse absurdities. 1. Either altogether denying that ever the Lord, *Will yet choose* Jacob, *and shew mercy to* Israel, even the seed of *Abraham* after the flesh, (then which nothing is more clear in all the Scriptures of Truth.) Or secondly, affirming themselves to be the converted *Jews*, as *Cop* in his *Cluster of Grapes* frequently doth, (then which nothing is more false.) And though I know that every *true Believer is of the seed of* Abraham *according to the Promise*, yet I am also assured, that God *Will gather the seed of the house of* Israel *out of the North Country, and from all Countreys Whither he hath driven them, and they shall dwel in their own land,* *Jer.* 23. 8. with *Jer.* 31. 23. to 28. In the next place, having concluded peremptorily, that they are the house of *Israel* and *Judah*, and there is none else: They presume that they are invested in all the Priviledges of that New Covenant, which God hath promised to make with the house of *Israel*, and the house of *Judah*, upon their return out of all Countreys, into their own Land: But this cannot be, for these Reasons; 1. They are neither of that seed of ISRAEL or JUDAH, but like those, *Revel.* 2. 9. *Which said they were Jews, but were not.* 2. Their Fathers were never in the Land of *Egypt*, nor did God ever *take them by the hand to bring them out of the Land of* Egypt,

Rom. 9. 8. and *Gal.* 3. 9. 29.

understand it mystical as the Ranters and Quakers do; for many of them died under the darkneſſe of Popery and Prelacy.) 3. The Lord sayes, that under that Covenant, *they shall not teach every man his brother, or his neighbor, saying, Know the Lord*; but theſe men do, and will teach, (though without authority from God or man) and call upon men to know the Lord, *&c.* Therefore, if theſe men be under the New Covenant, which I am ſpeaking of, they are Rebels againſt the Lord, who ſayes, *They ſhall not teach*, &c. and they will teach: I beſeech you conſider this all you that fear God. 4. If the Light, or meaſure of Chriſt, which is in every man, be the New Covenant which God hath promiſed to make with the Jews, then, by the Doctrine of the Ranters and Quakers, all people in the world, are under and in that New Covenant; yea, the New Covenant is in them, (if this were true, the Ranters and Quakers could not miſſe of their ſhare in it,) but it is moſt falſe; and though it be true, that the Covenant of Grace, as it is oppoſed to that of Works, be in force, and they who *believe as the Scripture ſayes, are not under the Law, but under Grace*; yea, though all men are taught of God (either by the light of Chriſt in or through Nature, or the Law of *Moſes*, or the Goſpel) yet all men are not ſo taught of God, as in that day of *Iſrael's* return they ſhall be, neither have all men in the World the ſame meaſures, or manifeſtations of the Light and Love of God; though by his Inſtruments the Lord doth inſtruct every man in one of the three forementioned diſpenſations, and that of his own Grace through Jeſus Chriſt, *by whom all things conſiſt*. The abſurdities into which this opinion of theirs leads, are not ſo great, but the evill conſequences enſuing are far greater; As for example, having fanſied that God will never call the ſeed of *Abraham* after the fleſh into their own land, (*Paleſtina*) but that they are the houſe of *Iſrael* and *Judah*, ſpoken of, *Jer.* 31. whoſe fathers were led by hand out of Egypt, and that they are in the poſſeſſion of that New Covenant there mentioned, they preſently (hand-over-head as we ſay) conclude that all teaching muſt be laid aſide, but only the Light within, that Ordinances are all at an end, that their glory is come, and that all things are fulfilled, *&c.* Of which I ſhall ſpeak diſtinctly. But firſt of their fond conceits, about the ceſſation of Ordinances, which is the fourth thing wherein the Ranters and Quakers

Rom. 6. 14.

Sect. 9. *Fourth Agreement*

Quakers are of one mind, for they both confidently affirm that Baptiſm, breaking of Bread, laying on of Hands, ordaining Officers, waſhing the Saints feet, laying aſide on the firſt day of the Week, and many other duties, which were in uſe in the dayes of Chriſt and his Apoſtles, are now obſolete and uſeleſſe, as to them; yea, they tearm them in deriſion, Husks, Shells, Swinſe-meat, Carnall, Low, Elementiſh, Earthly, Humane Inventions; although all theſe were once given out by the precept and practiſe of the King of Kings, and Lord of Lords, the Mighty Prophet, the Great High Prieſt and Captain of our Salvation. But now it ſeems (if wee'l believe them) they have a more Spirituall Diſpenſation, then ever the Son of God had, or exerciſed amongſt his Diſciples, ſaying (as the Popiſh Prelaticall Clergy do in another caſe,) that that was but the infancie and weakneſſe of the Church, but now men are to be fed with ſtrong meat, (and indeed their meat (their diſcourſe I mean) is very ſtrong, full of ſowre, bitter, unſavoury ſpeeches, and reviling, railing aſperſions, as Dog, Devil, Serpent, Sorcerer, ſeed of *Cain*, and ſuch like expreſſions, fitter for Hell-hounds, then Heavenly-hearts,) which I truſt the Children of God will never receive or digeſt: Yea, they will blame all ſuch as will not take ſuch tearms, but not themſelves for giving ſuch ſcurrilous language. Could they prove, that the men whom they thus miſ-call, like *Elimas* the Sorcerer, did endeavour to turn away any from the Faith, and themſelves like *Paul* (who believed and was baptized) true Worſhippers of God, they might have ſome pretence to uſe his Words once in their generation; but for a whole generation of people, old and young, male and female, who are neither Meſſengers of God, nor Diſciples of Chriſt, to make it their conſtant practiſe (as the Quakers do) to give out ſuch unſalted ſpeeches, will in time, evidently declare, that they that uſe them, know not what ſpirit they are of; and they who are deceived by them, will be aſhamed, when their eyes are opened, and their underſtanding returns to them, in the Day that the Lord ſhall rebuke them. I know that many of them are very temperate, juſt, and ſober in morall things, in ſtrictneſſe of outward action, appearing full of ſelf-deniall, and cry down oppreſſion, intemperance, pride of apparel, *&c.* (in which alſo they do well) but alas, what is this more then tithing of Herbes, and neglecting the great things of

of the Law of the Lord Jesus, which he hath caused to be written for our learning, if Repentance, Faith, Baptism, laying on of Hands, washing the Saints Feet, Prayer, Thanksgivings, honouring of Magistrates, and other Gospel Duties are neglected. But if any of them say they do repent: I answer. 1. Their Repentance is but legall, proceeding from fear, which makes them quake and tremble, not Evangelicall flowing from love, and leading forth the soul to follow Christ in all his despised Ordinances. 2. Their Repentance consists more in refraining from some evill, then in performing and observing *whatsoever Christ hath commanded.* But Joh. 15. 14. probably some may say, that they teach others to Repent: I answer, They do in a most confused maner, say, Repent, repent, *&c.* but never, or seldom tell men distinctly of what, or why, or upon what grounds and motives: they never, that I heard (or could hear of) preached Christ crucified to any, but when they are asked why men should Repent, they bid them look to the Light that is in them, when (probably) for rejecting further Light offered, the love of God is withdrawn, and the Light within them is darkness. In a word, their voice in preaching, is like a Trumpet that gives an uncertain sound, or the tinkling of a Cymball that has but one string. If any shall say, many have turned at their reproof: I answer, 1. Many have returned, as to matter of practise, but are perverted, as to their judgement; But I am not writing against the Persons or Practise of the Quakers, but chiefly against their Principles, which (if observed in all their dimensions and consequences) are the most pernicious that ever yet were vented. 2. Many upon their discoursing with Jesuits and Priests have turned Papists, and lived after very strictly; Doth it therefore follow, that they were converted? 3. A strict life, destitute of sound Doctrine, is no sure sign of a Sincere Convert: many of the Papists, Turks, Abyssines, Banians, and heathen stoicall Philosophers have been as strict as any in our times, none excepted. It is said of *Diogenes* by some of their own Poets, that he so disaffected superfluity, that (though he had, or might have had enough of outward goods yet) he liv'd and lodg'd in a vessel call'd a Tun, keeping only a dish to drink his water in, but seeing a man supping water out of his hand, cast away his cup as unnecessary. Do these things commend those men to God, who stile his words bare Letters, the Scriptures and

Ordinances, Husks, Shells, Mens Inventions, Fleshly, and Earthly? *&c.* I would gladly know of any, that know what conversion is, whether it brings not with it a change of the judgement as well as of the life, of the mind as well as of the manners, and of our profession from false to true, as well as our conversations from ill to good? and in the mean space doubt not to affirm that they who are according to the Laws blameless as *Paul*, will find it of little use to them, except they have respect to all the Commands of the Lord Jesus; which the Quakers say are out of use. Though I am sure they have no ground for what they say; for Christ put no period to them, * the Apostles owned *Baptism with water*, Act. 8. 36, 37, 38. chap. 10. 47, 48. *Breaking of bread*, Act. 2. 46. chap. 20. 7. *Washing the Saints feet*, 1 Tim. 5. 10. *Laying on of hands*, Heb. 6. 2. *Ordaining of Messengers, Elders, Deacons*, Act. 13. 3. Tit. 1. 5. Act. 6. 6. But some of the Quakers plead for washing the Saints feet. I answer, If they plead for it, and practise it, as its written in the Scriptures, and as Christ used it, *Joh.* 13. 5. They in this do well; why also use they not Baptism, breaking of Bread, collections for the Saints, ordaining of Messengers, Elders and Deacons also, as we have received rules from Christ and his Apostles? If they say, they do it in their spirits: I answer, We are *to glorifie God in our bodies and spirits, which are the Lords*, 1 Cor. 6. 20. And then only is a Christian-Convert compleat, when his Life and Doctrine is conformable to the precepts and practise of the Lord Jesus; To imbrace sound Doctrine and own an impure Life, is to hold the Truth in unrighteousnels; to live strictly, and yet reject the Counsell of God, is but Pharisaical Righteousnesse. None more strict in life then the Pharisees, yet thus saith the Lord, *Matth.* 5. 20. *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.* They rejected Baptism, *the counsell of God*, Luke 7. 30. Yea, all the Doctrine of Christ, as to the practicall part; and what the men I speak of, do lesse, let any impartiall spirit judge. As for their legall righteousnesse, some Pharisees, Philosophers, Papists, *&c.* equal, if not excel them; yea, some even in our dayes having their naturall consciences awakened, and presenting their sins odious to them, have cast off, some, their wantonnesse, others their drunkennesse, and some their excessive pride

* See *Mat.* 3. 13. *Luke* 22. 19. and compare it with *Mat.* 28. 18, 19.

pride in apparell, and through apprehenſions of wrath, impending for their horrible and prodigious haughtineſſe, have run into another extream; yet ſlight their Husbands, Friends, Wives, Children and Houſholds, as if they did ſtrive to fulfill that Prophecie, 2 *Tim.* 3. 3. *The times ſhall come when men ſhall be without natural affection*: Beſides their ſlighting of Magiſtrates, their railing expreſſions, their ſurly cenſorious raſh judgement; they are at ſome diſtance alſo with the Moral Law, (though in ſome things, their ſtrictneſſe is commendable) and they are generally oppoſite to the precious counſell of the Apoſtle, 1 *Pet.* 3. 8. *Be pitiful, be courteous*, for the breach of which Law, a Chriſtian (walking in the order of the Goſpel) would be caſt out of the Church, as a railer, if he ſhould conſtantly call men Dogs, Devils, Swine, Serpents, *&c.* as ſome of the Quakers too frequently do.

Sect. 10. *Fifth Agreement.*

But to prevent this, they deny there is any viſible Church, and in this alſo the Ranters are one with them, and they wreſt a place or two of Scripture, to prop up this their vain opinion, even the words of the Apoſtle *Paul*, 1 *Theſſ.* 1. 1. and 2 *Theſſ.* 1. 1. where the Apoſtle writes to the Church of the *Theſſalonians*, *in God the Father, and in our Lord Jeſus Chriſt*, whence they conclude, that becauſe the Church is in God, &c. therefore it is not in the world, (ſo as to be ſeen) contrary to the ſaying of Chriſt, concerning his Diſciples, *Joh.* 17. 11. Or, as if the infinit God were confin'd to ſome place, and ſecluded out of others. But that the folly of this conceit may be fully made manifeſt, I deſire the ſober minded to conſider, that to be in God, and in the world, are not contradictories; For, to be in God, is, *to be in the favour, love, protection and power of God*; to be in the world, is, *to dwell among the ſons of men*: now if there be none that live upon the earth that are in God (*that is in the favour of God*) then there is no viſible Church; but if there be any ſuch, they are viſible (*i.e.*) they may be ſeen by thoſe with whom they do converſe and communicate: That there are ſome who are in the favour of God, I think no ſober ſoul will deny; and this the Apoſtle teſtifies, 1 *Joh.* 2. 24. *If that which was from the beginning remain in you, ye ſhall abide in the Son, and in the Father.* Yet theſe people dwelt *in* the world, but were not *of* the world, neither did the world know them (*i.e.*) approve them. But I perceive that as in all other his deſigns, Satan hath

under this conceit conceal'd ſome notable projects, as followeth: 1. If there be no viſible Church, then there's no uſe of viſible Ordinances, as Baptiſm, breaking of Bread, &c. 2. If no viſible Church, then no viſible Diſcipline, no Reproof, no Admonition, no Excommunication, and then men may do what they liſt. 3. If he can perſwade the Ranters, Quakers, or any other, that there is no viſible Church, then he hopes to perſwade them, that their Societies are as true and right as the beſt, though they have neither Order nor Ordinances, Doctrine nor Diſcipline, Teachers nor Teaching, but all in a ſenſleſs confuſion, men and women ſometimes meeting together, and ſpeak never a word to each other; ſometimes again, men, women and all talking as faſt as their tongues can turn, ſo that one cannot be heard for another, eſpecially when Truth is held forth unto them. It was not ſo with the Saints of old, *They that feared the Lord, ſpeak often one to another*, *Mal.* 3. 16. I do not read in all the *Acts of the Apoſtles* that the Churches had any ſilent meetings, neither doth it appear that ever they ſpake by two, or twenty together, as the Quakers do in their Diſcourſes, Declarations or Diſputations; but the Prophets two or three, (yet one by one) that *all things might be done decently and in order*, 1 *Cor.* 14. 29, 30, 31, 32, 33, 34. however, *the Women muſt keep ſilence in the Churches*. The advantage that Satan hath to advance this deluſion, is ſnatcht, 1. From the great defects and apoſtaſies which began in the Apoſtles dayes, and have ever ſince appeared (more or leſſe) amongſt ſuch as imbraced the ſimplicity of the Goſpel. The ſpots that were in the Roman Church, occaſioned the *Gentiles to blaſpheme the Name of God*, Rom. 2. 24. *All they in* Aſia *turned away from the Truth*, 2 Tim. 1. 15. *The myſterie of iniquity began to work in the dayes of the Apoſtle*, 2 Theſſ. 2. 7. and from that day to this, many who profeſſed the Doctrine of Chriſt, have turned aſide after Satan. But that this ſhould be an argument that there is no true viſible Church, I underſtand not, unleſſe you will alſo ſay, that the Church of Chriſt was not a right, viſible Church, becauſe one of his followers betraied, and another denied him; which were blaſphemy to aſſert. 2. Satan teacheth men to conclude, that there is no true viſible Church, becauſe there are no viſible Miracles. To which I anſwer, 1. That Obedience, not Miracles, conſtitute a true viſible Church, *He that abideth in*

the

the Doctrine of Christ hath the Father and the Son, 2 *Epist. Joh.* 9. And doubtleſſe they who have felloſhip with theſe, are a true Church. 2. The turning of men from darkneſſe to light, is a greater work than any external miracle, *Joh.* 14.12. But indeed, The principal Reaſon why Satan perſwades men that there is no true Church, Miniſtery and Ordinances, is, that he may bring all into a Babyloniſh confuſion: but this head of his the Serpent hides, knowing, that if men ſhould own a viſible Church, they muſt ſubmit to the Doctrine which directs to it, and the Diſcipline which corrects ſuch as offend in it, both which are contrary to fleſh and blood, I mean the carnal minde, which would not willingly be bound up by the form of ſound words, even the Doctrine of the Lord Jeſus Chriſt; Concerning whom I have this to ſay in general, that he is the alone King, Prieſt, and Prophet, in all ſpiritual things to be obeyed; and in particular this, That as the Laws and Ordinances of the Old Teſtament were in force whileſt that Prieſthood continued; ſo all the Statutes and Ordinances of Jeſus Chriſt, ſhall be in force whileſt the exerciſe of his Prieſthood remains: and that is till he hath gathered all his Saints to himſelf, and preſented his choſen Ones without ſpot to his Father at his ſecond coming.

Sect. 11. *Sixth Agreement.*

*Concerning which, though the holy Scripture ſpeaks moſt fully, yet both Ranters and Quakers unanimouſly conclude, That the ſecond coming of Jeſus Chriſt, is only his coming in Spirit to the ſouls of his Servants; That his coming in the Clouds of Heaven, and in his Kingdom with power and great glory, is only in the clouds of the fleſh of his Saints, ruling in their hearts. And many have I heard flatly deny that he ſhall ever come any other way. The bottomleſs pit on which this opinion is built, is this; They argue, that the coming of Chriſt in the fleſh, is his firſt coming, therefore his cominig in ſpirit muſt needs be his ſecond coming. To which I anſwer, 1. That the diſtinction of Chriſts coming in fleſh and ſpirit is not ſo ſutable to the Scripture language, as that of his coming in *Humility and Glory*, in the former to ſuffer, in the other to reign. 2. The coming of the Spirit, is never called the ſecond coming of Chriſt. 3. Whoſoever ſhall affirm, that the incomes of the Spirit of Chriſt to a ſoul, is the ſecond coming of Chriſt, doth (at leaſt through weakneſſe) maintain, that the ſecond coming of Chriſt was before his firſt coming; which plainly appears thus:

Every

Every one that knows God will grant, that the manifestation of Christ in flesh, was his first coming, about 1657. years since, and that he was in the flesh before, I deny. 2. The Scriptures of Truth testifie, that by his Spirit he was in the Prophets of old, even from the dayes of *Henoch*, as you may perceive, if you will but diligently observe, 1 *Pet.* 1. 10, 11. *chap.* 3. 18, 19, 20. *Judes Ep. ver.* 14. Whence any sober soul may collect, that the coming of the Spirit of Christ to a soul, cannot with sense be called Christ's second coming, it being with his servants the Prophets so many hundreds (yea some thousands) of years before his first coming (*viz.*) in the flesh. But that which they say to this, is, that Christs coming in the flesh is his appearance in the Saints (who are flesh and blood) so making but little account of his Incarnation, as they do of his Second coming in Glory; for which every true Beleever patiently waits. But this Error of theirs in slighting, or denying the Personal Appearance of Jesus Christ is bottom'd on another as bad, (*viz.*)

Sect. 12. *Seventh Agreement*

That there is no other Reign or Kingdom, by him or us to be expected, but his ruling in the hearts of his people by his Spirit, which they say is the Kingdom of God within men, and in this both Ranters and Quakers fully concur, and too many with them; Contrary to the whole current of the Sacred Scriptures, which testifie, That *the same Jesus which the Apostles saw go into heaven, shall so come again as he was seen go into heaven*, Act. 1. 11. And the Apostle witnesseth, 1 *Thess.* 4. 16. *The Lord himself shall descend from heaven, With the voice of the Arch-angel and the trump of God*, &c. The Lord will *make his foes his footstool*, Psal. 110. 1. *He shall reign in mount Zion before his Ancients gloriously*, Isa. 24. 23. see *Jer.* 23. 5, 6. And this time of his Reign is not as some weakly suppose now, or in the persons of his Saints, as the fifth Monarchy men conjecture, but in the Day of the Lord, called also the Day of Judgment, the Great or Notable Day of the Lord; On which *John* was in the Spirit, *Revel.* 1. 10. as you may see by *Revel.* 20. to the 12. *&c.* Of which the Apostle *Paul* speaks, 1 *Cor.* 15. 24, 25, 26. *He shall put down all rule, and authority, and power.* But that this shall be before the Day of Judgement, I deny, Then must he reign till he hath put all his enemies under his feet: Whence this is to be noted, that he shall put down that rule, authority and power, that is at enmity with him; and let this

this be remarked, That godly Rulers, who ſerve the Lord Jeſus, and preſerve his people in Peace, ſhall be ſo far from being depoſed, that they alſo ſhall be exalted to an eternal Kingly dignity, even to ſit on the Throne of Glory, with the King of Glory, to reign with him for ever and ever: Oh bleſſed are thoſe that ſhall be found ſo doing! I mean, *Which rule with God, and are faithfull with his Saints*, Hoſ. 11. 12. For though in the great Day, *there ſhall be one Lord, and his name one.* Zech. 14. 9. And *the Lord ſhall be King over all the earth*, Pſal. 47. 7. Yet is he ſo great a King, that he is able to make all his Saints and Servants Kings alſo, and to give them the ſame Inheritance, Honour and Glory, that he himſelf enjoyes, as the holy Scriptures do fully declare. But probably the Ranters and Quakers will ſay, That they enjoy that Glory already, and we are ſhut out of it, among the Dogs, and lodge among the dead, *&c.* I anſwer, This is but a deluſion, to make men run to them to receive their opinions. *Let them not judge before the time*; There is a day at hand, ſhall make all things manifeſt; And though Chriſt doth rule in his Saints by his Spirit, (which dominion is call'd the Kingdom of Grace) yet his Saints (truly ſo ſtiled) ſhall on that day ſee him as he is, and reign with him in his Kingdom of Glory. But I perceive the Ranters and Quakers do miſtake, or wreſt that which is written, *Luke* 17. 21. The *Kingdom of God is within you*; whence they gather, that the Kingdom of God is ſo within the Saints, that there is no other to be looked for; Which Concluſion doth not ariſe from that Text: For 1. Chriſt ſpeaks not there to the Saints, but to the proud rebellious Phariſees; Now there is a Kingdom of Chriſt in his Saints, which is *in righteouſneſs, peace and joy in the holy Ghoſt*; and that this Kingdom is in the Phariſees (or Sadduces) I deny. 2. Chriſt did not ſay, There is no other Kingdom but what is within (*i. e.*) in the hearts of men. 3. The Lord Jeſus doth not rule and reign in the hearts of any of the Phariſees. 4. That of Chriſt, or the light in every man, is not the Kingdom of God in the heart; for though all have the light of knowledge through Chriſt, yet all obey him not; and where men refuſe and rebel, King JESUS reigns not, but the *Prince of the power of the Air*, *Eph.* 2. 2. 5. The Word *WITHIN YOU*, *Luke* 17. 21. ſignifies not in you hearts (for the reaſons fore-mentioned, and many others that might be alleaged)

Sect. 13. *Eighth Agreement.* 1 *Cor.* 4. 5.

alleadged) but *among you*, or within your Territories, Towns, Cities, and Families. 6. By the Kingdom of God, I understand the Saints, (who are called his House, his Church, his Temple, his Body, his Kingdom, &c.) and they are *within*, or *among* the worst of men oftentimes, they are in (or within) the world. And these were among the Pharisees (as the Margine of that place will plainly shew you, *Luke* 17. 21. where the variety of reading is rightly expresst;) which (if well considered) will discover to us, what Kingdom it was of which our blessed Saviour spake to the blinde, bloudy Pharisees; the occasion whereof was this: The Pharisees waited only for a glorious Kingdom, to be set up with power (as it shall be in the Lords Day) but never minded the Kingdom of Grace, which is mannaged by the Spirit of Christ, and manifested by sincere obedience to all his righteous Commands, and by a patient suffering for his sake what Satan or his Instruments have leave from JEHOVAH to inflict on such as keep the *Testimony of* JESUS: whereupon our blessed Saviour speaks to the Pharisees, thus, [The Kingdom of God is within you, or come among you] that he might set them to seek seriously after that Kingdom of Grace, which (though vail'd with clouds of persecutions) is the way to that Kingdom of Glory, which the Pharisees looked for; Yea, the Disciples themselves were a little too hasty for a fruition of it; as you may see, *Acts* 1. 6. *Lord, wilt thou at this time restore the Kingdom to Israel?* to whom our dear Redeemer reply'd, *It is not for you to know the times and seasons*, &c. He clearly grants that he would do it, but *the time and seasons is in the Fathers power.* Now, I desire you to mark this, that the Kingdom there spoken of, cannot be the Spirituall Kingdom of Christ, in the hearts of his people; for so he hath ruled in them, since the foundation of the World, and at that time reigned in the souls of his Disciples. But it's meant of that Kingdom, spoken of, *Luke* 1. 32, 33. as also *Psal.* 72. 8. even *an everlasting Dominion*, extending it self *from Sea to Sea, and from the Floud to the Worlds end*; which is not to be set up by, or in a few men (as some vainly dream) but by the Lord himself, when *he shall appear the second time without sin unto salvation, Heb.* 9. 28. And this shall be in the Day of Judgment (as is before declared) when the Lord *shall judge the World in righteousnesse, by the Man whom he hath*

hath ordained, &c. Act. 17. 31. And it is no earthly, carnal, or fleshly Kingdom, but heavenly, glorious and eternal, as far transcending our best estate here, as fruition doth faith; now the Servants of Christ, *Walk by faith, not by sight:* now they *inherite the promises by faith and patience*; then shall they see him as he is, and enjoy all his glory, by sight and possession of it. But the Ranters and Quakers are united in counsel against this, and affirm, That Now is the Day of Judgment, now Christ is judging the World, in the Eternal Judgment, in and by them; concluding, that the subduction and destruction of sin in the Creature, is the only Day of Judgment appointed by the Creator: I should not much scruple to grant, that the bringing down of the power of Sin and Satan in a soul, is a kind of judging, but that it is the great Day of the Lord, or the only Day of Judgment, I altogether deny: But Satan by all means perswades men to believe this; knowing well, that such as credit his lies, will easily lye down in security, bless themselves in their hearts, and secretly say, That the Lords Day, (or Day of Judgment) is no such terrible time as the Scriptures speak of, they see not the *darkness and gloominess*, spoken of, *Joel* 2. 2. *The flaming stream*, mentioned *Dan.* 7. 10. *The Lake of fire and brimstone, Rev.* 19. 20. *He Who in righteousness doth judge and make war, whose eyes are like a flame of fire* (Revel. 19. 11, & 12.) *hath not yet appeared*; We see no such horror and terror, will many say; and if this coming of the Spirit be the second coming of Christ, and the Day of Judgment, it is a very easie one, will some say. Hence also many conclude, that (if this be the hour of judgment) they need not fear the face of the Judge, and to be called to an account before all Nations: Which is a most pleasing Doctrine to flesh and blood; and Satan perswades men from such grounds, to apprehend, that God, Devil, Heaven, Hell, &c. are all within the Creature: which are strong delusions, leading to all dissoluteness and abominations. One grosse Absurdity among the Quakers at this day, follows from these premisses, which is this; They being past the Day of Judgment, enjoying the Glory promised, conceit, (because in Heaven all the Saints shall be Kings and Priests) that they are so now, and do reign with Christ, and judge the world; and that because the Day of the Lord puts no difference between the King and the Beggar, therefore now they'l give no more ho-

2 *Cor.* 5. 7.

Sect. 14. *Ninth Agreement.*

nour to Magistrates than to mean men; to the Ruler, than to the ruled; to the hoary head, than to the young man; so levelling all in a proud parity. Whether this savours of the highest arrogancy, yea or no, I leave to the Lord, and all humble souls to consider.

Sect. 15. *Tenth Agreement.*

But I find, that this principle of theirs is bottom'd on others as bad, such as these: 1. That the rising from Sin to Grace is the first Resurrection. 2. That there is no other Resurrection but this, which is within the Creature. 3. (This being concluded on by them) they affirm that *the Resurrection is past already*, (at least to some,) and *so they overthrow the faith of some*, as *Hymeneus* and *Philetus* did, 2 *Tim.* 2. 17, 18. And this word also in our dayes, *doth eat as doth a canker*, having taken hold of the hearts of many; some of which give up themselves to mirth and jollity, crying out, *Let us eat and drink, to morrow we die*, as the Ranters, I mean, all dissolute livers: others sit pensive, sighing and sobbing to think that their glorious enjoyments answer not their expectations, or else must in a short space leave them: on the one side, *sin*, on the other side, *sorrow* is promoted. But contrary to these, the Truth as it is in Jesus speaks thus to this most weighty matter, 1 *Thess.* 4. 16. *The Lord himself shall descend from heaven*, &c. and *the dead in Christ shall rise first*. See also, *Revel.* 20. 4, 5. with 1 *Cor.* 15. 23. From which and severall other places of Scripture I gather, that at the very instant of our Saviours coming, they who have died in his Faith and Favour, or for his Truth and Testimonie, shall be restored, their weak, earthly, vile bodies shall be raised up Powerfull, Spirituall, Glorious bodies. (Yea, every Seed (every Saint) shall have his own body) and in the Resurrection, shall be made *like unto the Lord Jesus in glory*, *Phil.* 3. 20, 21. But I perceive that some put no difference between rising, and rising again (or re-rising;) between a Surrection, and a Resurrection. I know, that the coming out of the grave of sin, to a state of Grace, is a *Rising* or *Surrection*, Col. 3. 1. but never is it called a *Resurrection*, let any prove it if he can. But some probably will wrest that saying of our Saviour to *Martha*, Joh. 11. 25. *I am the Resurrection*, &c. and thence assert, that there is no Resurrection, under any other consideration. I grant, that Christ is *the Resurrection, and the Life*, in that he hath power to raise up, and to give life. *As by man came death, so by man came*

the Resurrection of the dead, 1 Cor. 15. 21. But if the Person of our Lord Jesus only were the Resurrection: 1. Then none must rise but Jesus Christ, who is *the first fruits*. 2. The Apostles then did not understand their business, when *they Preached Jesus and the Resurrection*, for any one of these had been sufficient. 3. If Christ be the first Resurrection, or the only Resurrection, and (as some say) is in all men in a measure (as he is the true Light,) then every man hath a part in the first Resurrection, and so the second death shall have no power over any; all which and many other absurdities, they run into, who deny the Doctrine of the Resurrection, as it is in the Scriptures held forth. The Ranters have a plausible saying, much in use among them, That, what is of God in every Creature shall return to him, and what is of the earth goes to its center, and there's the end of all men. And the Quakers please themselves with one very like it. That the seed of the Serpent go to him, and the seed of God to him, and so they conclude the business, with these Scripture-less, Spiritless, Senseless conceits; neglecting that which is written, *Isa.* 26. 19. *Thy dead men shall live, together with my dead body shall they arise*, &c. But I question much, whether these I speak of do ever think of Christ who was crucified, dead, and buried in *Josephs* Tomb, or whether they do grant, that the same body which was crucified, and buried, was raised by the Power of the Father; If they do, is it not as easie to be believed, that God can and *will quicken our mortall bodies*, as to believe he raised up our Saviours from the grave? But one of the Quakers lately urged that old Atheisticall supposition, thus, Suppose (said he) a man drownd in the Sea a thousand years since, eaten by fishes, those fishes eaten by men, those men eaten by wormes, *&c.* How shall we imagine that this body shall be raised up again? My answer was, and is, God is able to do it, and *will give to every seed his own body*. *Job* confidently asserts, *Though after my skin, Wormes destroy this body, yet in my flesh shall I see God*, Job 19. 25, 26, 27. But they'l reply, *Job* saw God, *Job* 42. 5. I answer, 1. So did *Moses*, *Isaiah*, and others; but they saw him not as he shall be seen in the latter day, for, *then they shall see his face*, Rev. 22. 4. which, *no man can see, and live*, (whilst cloathed with mortality,) *Exod.* 33. 20. They might see his back parts, his Power, his

Glory, and ſo be ſaid to ſee God. 2. *Jobs* skin and body were not deſtroyed by wormes, when he ſaw him, *Job* 42. Neither, 3. Was it on the latter day, when he ſaw him. 4. Neither can it be proved that it was on the earth, that the Great JEHOVAH was ſeen, for he ſpake to him *out of the whirlewind*, *Job* 38.1. ſo that what is ſaid, *Job* 42.5. cannot be a fulfilling of what ſpoken, *chap.* 19 25, 26, 27. as any conſiderate perſon may perceive by the peruſall of both places. But I obſerve, concerning theſe poor deceived ſouls, that what is plainly laid down, they turn to allegories, thoſe things which are tropically, or figuratively expreſt, they will not have expounded, and Satan by this means drives on a dangerous deſign, (though theſe perceive it not) which is this, to make men believe, that the Scriptures are full of contradictions, and therefore to be laid aſide, as being an uncertain rule; that there is no great uſe of them, only the light within is ſufficient, *&c.* which project, if Satan can accompliſh, he will not fail in a very ſhort ſpace to turn all to Paganiſm and Heatheniſh blindneſſe: For if all men, even Heathens, *&c.* have the Light (or Chriſt) within (as the Ranters and Quakers ſay,) I intreat the diſcreet Reader ſeriouſly to conſider, what that is which miniſters to us more light then the Pagans enjoy, Is it not the Scriptures of Truth? And if theſe be forſaken, whether they have not every way as much means of Grace as we? But ſome will ſay, That there are none that caſt off the Scriptures. But I and many others have heard, both Ranters and Quakers ſpeak ſo contemptuouſly of the Scriptures, as if they were no more to them then a Hiſtorie; Whence it is, that they ſtile them (in ſtead of holy writings) Husks and Shells, our Idols, Ink and Paper, averring in their pride, that they ſhould have known the Counſell of God (if they had never ſeen the Scriptures) as fully as they now may by the moſt diligent ſearch of them.

Sect. 16. *Eleventh Agreement*

Which deteſtable ingratitude of theirs, and the root of it alſo, ſprings from another principle of theirs, as pernicious as any of the reſt, which is, That either they have attained, or may attain, perfection in this life, by the light within them. If they had made firſt a diſtinction of perfection in Grace, and perfection in Glory, and then concluded, that through the Grace of God in Chriſt Jeſus, perfection in Grace may be obtained, by the light revealed by JEHOVAH, in the Heart, in the Heavens, and in the holy Scriptures,

Scriptures, (men following what in these is manifested,) no man of understanding would have stumbled at it; but to talk of perfection in generall, (not distinguishing between that which is attainable in this world, and what is enjoyable in that to come) and of preaching this, by the light within, (leaving out the Word of God in the Scriptures of truth) *doth sadden the hearts of those whom the Lord hath not made sad*, and (*sowing pillows under the armholes of the wicked*) *strengthens them*; yea, hardens their hearts against the Lord, *That they return not to him*, Ezek. 13. 22. For many precious souls (*whose hope is laid up in heaven*, Col. 1. 5.) hearing of no other perfection but what is in this life within the creature, fall under a deep dispondency of spirit, and reckon themselves, *of all men most miserable*, 1 Cor. 15. 17. On the contrary, wicked men (believing lies) hearing of no other perfection but in this world, and that attainable by the Light which is within them, (and all men in the world) give over their respects to the holy Scriptures, and the searching of them, some persons (through this perswasion) growing dissolute, and others through covetousnesse) being glad to save a little money, (expended in buying Bibles) trust to the Light within them, which at last (for want of being fed with the holy oyl of the Lords Spirit, speaking in the Scriptures) becomes darknesse, and, *Oh then, how great is that darknesse*! That the Heirs of Glory in these Lands are through Repentance and Faith in Christ made perfect, by Gods Grace in this world, we acknowledge; but that perfection to the utmost is attainable on this side of the grave, we deny; as also, that the perfection which may be had in this world, is (by men and women at years) to be enjoyed without believing what is written in the sacred Scriptures when they have them, to which purpose, read *Rom.* 15. 4. and 2 *Tim.* 3. 15, 16, 17. It will also be granted, that where the Scriptures of Truth are not, nor cannot possibly be had, men *may do the things contained in the Law*, even by nature, the light within, or Law written in the heart, but that such persons may by the Light within them attain to as much knowledge in the mysteries of God and Christ, as they may who have the help of the holy Writings, I deny, as also that ever they, who may have the assistance of God by the Scriptures, and do slight it, cleaning to the light that is within them, shall attain to perfection

either

either of Grace or Glory; and let any prove it that can!

*Sect.*17. The Quakers do boast very much of their perfection, arrogantly applying those sacred words of our blessed Saviour (*Joh.* 8. 46.) to themselves, *Which of you convinceth me of Sin?* The ground of their glorying is, because they (at least some of them) lead blameless lives, in some measure according to the moral Law, as *Paul* did before his conversion, abstain from some grosse sins, and are not hurtful to the bodies or estates of their neighbours; pretending for justice and righteousnes amongst men, that they should do as they would be done by, that they should avoid superfluities in meat, drink and apparel, &c. which is true and right in its place; yea, very good, but is no more than what the Law of *Moses*, and Light of Nature teacheth; yet by this seeming (or at best legal) holiness many have been deceived, not considering that these are but as the tithing of Mint, Anise and Cummin, in comparison of the more eminent and excellent duties of the Gospel; as Expounding the holy Scriptures, Repentance from dead works, Faith towards God, the Doctrine of Baptisms, laying on of Hands, the Resurrection of the Dead, and the Eternal Judgment, *Heb.* 6. 1, 2. Washing the Saints Feet, Breaking of Bread, Ordaining Elders in the Church, and several other manifestations of our love to God and Christ, which must precede that to our Neighbour, though that ought not to be neglected. In a word, my judgment is, That our greatest perfection in this life, is, to follow Christ faithfully, to the utmost of our power, in all Acts of Gospel-obedience, and to repent daily of our imperfections in coming short of what we ought to do, and suffering for our love to Christ freely, if thereto called. But here the Quakers think to bear away the Prize and Crown, because they are in some measure sufferers; but whether it be for their Repentance, Faith and Obedience to God in Baptism, Breaking of Bread, Washing the Saints Feet, &c. or for their headless, heedless, tumultuous carriage, and their slighting of Magistrates, and Courts of Justice, (as by their uncomly deportment hath appeared) I leave to the Lord, and all impartial people to judge? Besides, sufferings make not men alwayes Martyrs of the Lord, for then many of the Papists, Prelats, and others might plead for places amongst his Witnesses. Lastly, though they do contract some troubles and hardship sometimes to their outward man, by their barbarous, rude and unmannerly

manly behaviour, yet measure their Religion rightly, it is so far from what is pretended (a self denying suffering way) that it is one of *Sect.* 18. the most easie, self-exalting, flesh-pleasing Religions that ever the Prince of darkness by Antichristian policy invented. For, 1. If there be no true Church, no Baptism in Water, no Breaking of Bread, no Washing the Saints Feet, little use of the Scriptures, then let men live as they list, there is no censuring, casting out, or delivering to Satan, no peril of going into the cold Water, no laying out Money for buying of Books, or Bread and Wine; and what more pleasing to a carnal covetous heart than this? 2. If there be no Resurrection, Day of Judgment or Accompt, but what is in the Creature; then none need fear the coming of the Judge, nor the perdition of ungodly men; the everlasting burnings of fire and brimstone, will prove but Metaphors and Allegories, which never can hurt any man, and this Doctrine is most delightfull to such, as are lovers of pleasures, and seek their portion on this side Eternity. 3. If the Light within be the surest guide, how pleasing will this be to the lazy flesh, that will be, and is unwilling to take pains in searching the Scriptures. 4. If men be in such a state as God hath promised to the Jews at their return from Captivity, Jer. 31. Then they need not labour in the Word and Doctrine to teach men to know the Lord God of their fathers, but may (as many have done) sit down in silence, and say, all is fulfilled. 5. If the Scriptures be not the Word of God, (as the Ranters and Quakers say) then men need not stand much in awe of them, nor fear the neglect of them. 6. If no more honour is due to one man than to another, to the supream Magistrate than to the meanest servant, when one man is as high as another, none must reprove or punish another, all are equal, and none superiour or inferiour; whether this be not a most flesh pleasing, self-exalting opinion I leave every rational man to judge, when every man thinks himself as good as any man, (not as the Apostle sayes, *Every one esteeming other better than himself*, Phil. 2. 3.) and *in honour preferring one another*, Rom. 12. 10. And if this Principle should be generally received, how contemptible all Magistrates and Officers, both Civil and Military, would be amongst Subjects and Souldiers, let those that are godly-wise discern? But they'l alleadge, That it is a sin to put off the hat, or honour any man: I answer, Then it's a sin of their own devising;

deviſing; for, God never commanded men to keep on their Hats; and where there is no Law, there is no tranſgreſſion: And indeed the Turks count it a great crime to uncover the Head, even before their Emperor; but that's upon the account of ſhaving their Heads (all but one lock) which they have conſecrated to *Mahomet*. Some Pagans alſo, and the Spaniards ſeldom ſtir their Caps and Hats; and probably this Cuſtom, or rather Conceit, of the poor deceived Quakers came from ſome of theſe, or their Confederates, though the poor ſeduced ones think little of it; Yea, this is one main piece of the Quakers Religion, and they write Books of it, and pick many pen-quarrels about it; ſo alſo they write much and many Pamphlets about the neceſſity of ſaying, *Thee* and *Thou* to every ſingle perſon, when alaſs there is no neceſſity for it, becauſe there is no precept poſitively enjoyning us to ſay, *Thee* and *Thou* to every ſingle perſon; and ſtill, where there is no Law, there is no tranſgreſſion: but there is no Law, *&c.* But ſome may object and ſay, God uſeth theſe tearms, *Thou* and *Thee* to every ſingle perſon. I anſwer, So he ſayes, *Thee* and *Thou* to all the Children of *Iſrael* above ſixty times in the Scriptures; and *You* is uſed to, or of one perſon, in 1 *Sam.* 10. 2. *Job* 18. 2, 3. *Luk.* 22. 31. But, 2. grant that there are many examples in this caſe, yet that makes it not of neceſſity; for Examples without a Command, only prove that the thing is lawfull; but whether it be convenient is a conſiderable queſtion: Yet this is another great point of their Religion. So they keep much ado about the Hour of the Day, the Day of the Week, and the Moneths of the Year: For my part I diſlike not, but rather approve of, and often uſe thoſe denominations or diſtinctions of the firſt, ſecond, and third hours, *&c.* the firſt, ſecond, and third day of the month, the firſt, ſecond, and third moneth, &c and in its place to write for them may be uſeful, but to be ſo earneſt in theſe matters and other ſuch petty differences, neglecting thoſe of greater concernment, is ſtill *to tithe Mint, Anis and Cummin, paſſing by the weightier matters.* I wonder when we ſhall find the Quakers writing Books to vindicate the Scriptures being the Word of God, a ſufficient Rule for Worſhip, and able to make us wiſe to Salvation through faith in Chriſt, againſt Atheiſts, Papiſts, *&c.* or when they will write ſome Treatiſes of Repentanne, Faith, and Baptiſms, of laying on of Hands, of the Reſur-

Resurrection of the Dead, and the Eternal Judgement, perſwading
men to walk as Chriſt walked, and ſubmit to his Ordinances which
he delivered to us; alſo, to pray unto and praiſe God as he left us
examples; But here I ſee the policy of Satan againſt theſe poor
ſouls, who holds them buſied about queſtions, ſtrifes of words,
and making Books to ſmall purpoſe, that ſo they and others may be
diverted from that pure way of Righteouſneſs, which our dear Re-
deemer walked in and preſcribed. And were it not for their crying *Sect. 19.*
down fine cloaths, their ſaying, *Thee* and *Thou*, their refuſing to
give civill reſpect to Superiours, and ſome ſuch low things, in
which only they and the Ranters differ, I doubt not, but many
(both of high and low) would be of their opinion, that they
might avoid the pains of diligent ſearching the Scriptures, of Bap-
tiſm in Water, (Chriſts moſt deſpiſed Ordinance) breaking of
bread, waſhing the Saints Feet, with other things of important
concernment, both in the Doctrine and Diſcipline of Chriſt, for
the diſcovery of our love, and humility both towards God and one
another. If any ſhall ſay the Quakers are a humble people; their
own imperious ſurly deportment will contradict it, (beſides their
principle of the equalling or levelling all ſorts of people into one
lump;) but eſpecially their diſobedience and non-conformity
to Chriſt in all the often forementioned Ordinances (or moſt of
them) will plainly diſcover that they are not ſuch humble perſons
(like humility in its pure ſymetry and proportion) as many ſup-
poſe them to be: Had they already attained, or were they alrea-
dy perfect (as they ſuppoſe) they would be equall with the beſt
of men, (even with Angels) but being miſtaken in this, they
are over haſty to ſet up themſelves, preſuming that God hath
exalted them with the uppermoſt; yea, to ſit down in the chiefeſt
room, even to judge the world; But let them take heed, if they
repent not, when the true and Eternall Judge ſhall come, they ſhall
begin with ſhame to take the loweſt: but I wiſh their Converſion
and Salvation. Without doubt, the Sadduces who denied the Re-
ſurrection, and the Apoſtates who ſaid the Reſurrection was paſt
already, held that their perfection, (at leaſt all they lookt for)
was to be found in them in this world; and how theſe men differ
from them, holding that perfection is attainable by the Light with-
in, is not to me diſcernable, eſpecially when I conſider how little

they ſpeak of *the powers of the World to come*, the Second coming of our Saviour, the Glory of his Kingdom, the Thrones of the King of Saints, and his Saints ſitting in his Throne, the beloved City and New Jeruſalem, with all the everlaſting Peace, Joy, and Bleſſedneſſe, which in the Day of the Lord ſhall attend them; averring withall, that theſe things are or ſhall be accompliſhed within them. I ſay upon theſe grounds, I cannot but rank their Doctrine with the leaven of the Sadduces, (not out of any enmity to their perſons, as my witneſſe on high well knoweth) but that themſelves and others may yet ſeriouſly re-examine their principles, and conform to *the good old Way*, Jer. 6. 16. called, the *yoke of Chriſt*, Matth. 11. 29. and in the end receive the Crown of Glory, which to all that love the appearing of Jeſus, is promiſed in the Word of God. But to this they will ſay, That there is no other Word of God but Chriſt: I anſwer, 1. Chriſt is moſt excellently and eminently the Word of God, the ſpeaking Word. 2. Yet is he the Word of God Metaphorically or by way of ſimilitude, Thus; *As We by words make known our mindes one to another, ſo God by his Son makes known his mind to the ſons of men*; and ſo he is called a Lion, a Lamb, a Sun, a Shield, the bright and Morning Star, &c. 3. He is Gods Word, becauſe he promiſed him to and for the ſons of men, the promiſed Seed and Iſſue or effect of the Word of promiſe: But that there is no other Word of God, I deny, for theſe reaſons: 1. It is ſaid, *Gen.* 15. 1. *The Word of the Lord came to Abraham*; by the Quakers judgement, that muſt be, Chriſt came to *Abraham*; as though he had been before abſent from him. 2. It is ſaid, *Prov.* 30. 5. *Every Word of God is pure*; which argues, that he ſpeaks ſeverall words in ſeverall wayes. There is, *the word of his Patience*, Rev. 3. 10. the word of his Precepts, and the word of his Promiſes, as the Scriptures and experience teſtifie. 3. The Pſalmiſt ſayes, Pſal. 12. 6. *The words of the Lord are pure words*, which proves that there are more words of God then one, except men will ſay that every Word of God is every Chriſt of God, and ſo make many Chriſts then one, which would be meer nonſenſicall ignorance and blaſphemy. 4. The Apoſtle tells us of *the Word of God preached by Jeſus Chriſt, and publiſhed*, &c. Act. 10. 36, 37, 38. and Act. 6. 7. *The Word of God increaſed*. 5. The Apoſtle adviſeth, C

Sect. 20.

See Matth. 4. 4.

3. 16. *Let the Word of Christ dwell in you richly:* So that such as are not wilfully blind, may see, that there is Christ the Word, and the Word of Christ, by way of eminent distinction. 6. The Apostle bids *Timothie, To study,* &c. *That he might be a Workman of God,* &c. *rightly dividing the Word of Truth,* 2 Tim. 2. 15. This Word of Truth is not meant of Christ; for, *Christ is not divided,* 1 Cor. 1. 13. Lastly, I suppose the Quakers will acknowledge Christ to be God (if they do not, it may be proved) if they do, they will confesse that all that he uttered was the Word of God; And those things that he spake, *are Written, that we might believe that he is the Son of God, and believing might have life through his Name*; which in severall places is most amply expresst in the Gospel. *John* 20. 31

Sect. 21. To which also some will reply and confidently affirm, That Christ is the Gospel, and that nothing but Christ is to be tearmed the Gospel: To which I answer, 1. By way of concession, that as Christ is the principal subject of the Gospel, object and author of our Faith, and substance of all good to our souls, so he may be called the Gospel, as he is called a Vine, a Sun, a Shield, a Star. But the Gospel in propriety of speech, is *the good tidings of Grace and Glory, of remission of sins, and salvation of our souls by Christ Jesus.* 2. The Scriptures never call our blessed Saviour, the Gospel, (but the Ranters and Quakers are in their conceits, wiser then the Scriptures.) I read, *Mark* 1. 1. *The beginning of the Gospel of Jesus Christ the Son of God*: so also the Apostle professeth, that *he was not ashamed of the Gospel of Christ,* Rom. 1. 16. Yet frequently they contradict themselves

Sect. 22. in this (as in other their assertions) for sometimes they'l affirm that the Holy Ghost is the Gospel; one while say they, Christ is the Rule, and anon, that the new Creature is the Rule, (from whence it would follow, that so many new Creatures, so many Rules,) which were most absurd: One day they'l positively acknowledge that Christ only is the Gospel, and the next, that *the man of God,* spoken of, 2 *Tim.* 3. 17. is Christ; from whence it unavoidably follows, That the Scriptures are given, to make Christ perfect, *and throughly furnished to all good Works*; which consequence is not only absurd, but blaspemous, and so are most of the sequells of their positions, and propositions: In which kind of speeches (though the poor deceived souls see it not, yet) Satan

ſtill driveth on his ſoul-deſtroying deſign; of leading men to a low eſteem of the Scriptures of Truth; for if once men conceive that the Great God and our Saviour Jeſus Chriſt never ſpake the things written in the holy Scriptures, they will eaſily be diſwaded from ſearching and believing them. But we know and are aſſured that our gracious God and mercifull Redeemer have ſpoken to us, and what they have ſpoken, is the Word of God to us, however others diſ-eſteem it; Yea, all thoſe things which are there recorded are either for our inſtruction in righteouſneſſe, or for our avoiding of unrighteouſneſſe. And though they ſhall ſay, that they own no ſuch abſurd or blaſphemous conſequences: I anſwer, 1. That their Tenets yeeld ſuch ſowre grapes, ſuch deformed brats, whether they own them or not. 2. The Papiſts, and all Sects whatſoever refuſe to own thoſe abſurdities, blaſphemies, and contradictions which naturally flow from their foundationleſſe Doctrine and Concluſions. 3. Let men therefore beware what they hold as their Judgement, and teach for Doctrine, as knowing, that thoſe aſſertions, maxims, and poſitions, which admit of groſſe abſurdities, palpable contradictions and blaſphemies, are abhorred by God, and to be abandoned by all good men. I ſhall inſtance only in one or two of their Tenets: They poſitively affirm that Baptiſm in Water, and breaking of Bread, ceaſed after the deſcending of the Spirit on the Apoſtles. Upon which, one of theſe abſurdities will unavoidably follow: 1. That all things are fulfilled in the Kingdom of God; Or elſe 2. Theſe were never the words of Chriſt; Or yet 3. When the Apoſtles baptized with Water, *Act.* 8. 38. and *chap.* 10. 47, 48. and the Diſciples came together to break Bread, *Act.* 20. 7. They were either diſobedient, doing contrary to Command, or ignorant of their duty; all which are vain and fooliſh imaginations. For the firſt, All things are not yet fulfilled. 2. They were the Words; yea, the Works of Chriſt, *Matth.* 3. 13. with *chap.* 26. 26. 3. The Apoſtles acted according to their Commiſſion, underſtanding very well that they had not a Commiſſion to baptize with the Spirit, as the Ranters and Quakers fondly dream, and which alſo they affirm. But if their conception be right, *viz.* That the Apoſtles had no Commiſſion from Chriſt to baptize with Water, but only with the Spirit, then this inevitably follows; 1. That Chriſt had given his Office to his Diſciples; For the Text ſayes

He ſhall baptize with the holy Ghoſt, *Mark* 1. 8. 2. That the Apoſtles rebelled againſt Chriſt, by baptizing with Water (as in the places afore-cited) when they were ſent to baptize with the Spirit. 3. If their Commiſſion was to baptize with the Spirit, then they baptized with the holy Ghoſt in the Name of the holy Ghoſt, and then the Quakers might as truly ſay, The Diſciples were to baptize with the Father and the Son (for they are mentioned in the Commiſſion) 4. If the Apoſtle *Paul* baptized the *Corinthians* with the Spirit (as ſome would have us believe,) then (when he thanked God that *he baptized only Criſpus and Gaius*, *&c.* 1 Cor. 1. 14.) it ſhould follow that he thanked God that he baptized only a few of them with the Spirit. 5. If baptizing with Water be out of uſe, then the words of our Saviour, *Joh.* 3. 5. (*Except a man be born of Water and the Spirit*) muſt be underſtood and expounded thus; Except a man be born of the Spirit and the Spirit, (for the Quakers ſay, that by Water there is meant Spirit) which is moſt abſurd and ridiculous to imagine. 6. That in *Act.* 2. 38. *Repent, and be baptized, &c. and ye ſhall receive the gift of the holy Ghoſt*, (if the Quakers opinion be true) muſt be thus underſtood-----Be baptized with the holy Ghoſt, and ye ſhall receive the gift of the holy Ghoſt; for they muſt be baptized with ſomething, that they might receive the holy Ghoſt: if with Water, as Chriſt was, *Mat.* 3. then Water was not out of uſe; if with the Spirit, that they might receive the Spirit, the language of the holy Scriptures would be like the Tautologyes of the Quakers, which is, That they would willingly have the World believe, that ſo by any means men might harbor low thoughts of thoſe Pure Words of the Lord, and ſo in time (as they do) ſlight them as things of little value. But bleſſed be Jehovah's Name, the folly, abſurdities and vanity of the Leaven (the Doctrine) of theſe men is in ſome meaſure made manifeſt, and will yet in time more fully. For they have many abſurd and fooliſh Tenets and Sayings, which I have neither place nor ſpace in this Treatiſe to handle, only ſhall name ſome of them; As,

1. They ſay, That to expound and apply Scripture is Conjuration, and call ſuch as raiſe Doctrines, and make Spiritual Uſes of them, Conjurers and Sorcerers: I obſerve that many of the common people call all that they comprehend not, Witchcraft: So the Ranters and Quakers call the Explication and Application of Scrip-

tures, conjuring, becauſe their capacities cannot attain to it.

2. That God and Chriſt dwells in them eſſentially, or, according to their Divine being; or that the Godhead dwells in them bodily; for they ſay the Father dwells in them as he did in the Son.

3. They cry down all ſuch as delight in ſearching the holy Scriptures, and in obeying King JESUS, according to what is therein written, by the name of Imitators, forgetting the apiſh tricks of *James Naylor* and others at *Briſtol*, (too abominable to be mentioned;) nor do they conſider that we are to *follow the Apoſtles as they followed Chriſt*, ſo walking *as we have them for example*. He that ſaith he abideth in him, ought to walk as he walked, 1 *Joh.* 2. 6. and not only as the Quakers do in their moral practice, but as the Apoſtles and Saints of old, in ſubmiſſion to all Goſpel-Ordinances, as is before often mentioned.

4. They endeavour to maintain mens running naked, as the Prophet *Iſaiah* did, *Iſa.* 20. 1, 2. not conſidering that (1) they are not by the Lord called to it: (2.) We are not under the Law, but under Grace. (3.) That we are in all things to hear Jeſus Chriſt, who left neither precept nor example for ſuch a practice. But by this ſuch as fear God, may ſee that Satan had rather men ſhould do any thing than be obeying the Ordinances of Chriſt.

Sect. 23. But paſſing by theſe, I come in the next place to ſhew the Reader whence theſe Quakers are deſcended; And I finde by diligent ſearching and obſervation, that they are not only of the linage of the Sadduces, as by their denying the reſurrection of the body appeareth, and of the ſtock of *Hymeneus* and *Philetus*, *who ſaid the Reſurrection was paſt already*, 1 *Tim.* 2. 18. (as hath been ſhewed) but are alſo derived of the *Gnoſticks*, ſo called, becauſe they pretended that they knew *Any* thing, (that is, all things that can be known) The Apoſtle had either ſome knowledge or foreknowledge of ſuch a People, when he wrote that, 1 *Cor.* 8. 2. *He that thinketh he knoweth ANY thing, knoweth yet nothing as he ought to know.* The Quakers in our times are not unlike theſe, They think they *Know Any thing* whatſoever; yea, they bluſh not to ſtep into the Throne of God, to judge the hearts and conſciences of men, and to diſcern the thoughts and intents of them, affirming often, that they know what is in mens hearts; And this Error they run into, by the dreams of their perfection through the light which is within them

them, and their ſlighting of the Scriptures, in which men are taught to think more humbly of themſelves, and to leave the judging of ſecrets to the Searcher of hearts, *Jer.* 17. 10. In a word, they are from the Bottomleſs pit, I mean, they are like a cloud without water, or a building that hath no foundation. The Apoſtle *Paul* and the Church at *Epheſus*, were *built upon the foundation of the Prophets and Apoſtles, Jeſus Chriſt himſelf being the chief corner ſtone, Eph.* 2. 20. Surely it was not on their Perſons, but on their Principles and Practice. But theſe men deny the Principles of the Doctrine of Chriſt, as hath been ſhewed, (at leaſt many of them) ſo are but a bottomleſs building. They are kin to the *Antinomians* in many things, in particular in this; I never heard any of the Ringleaders of them pray for the remiſſion of their ſins. And in ſome reſpects relate to the *Levellers* and *Diggers*, and will ſeem to diſown property now in theſe dayes of peace and tranquility.

That which ſerves further to illuſtrate this, is, To conſider how men came to be Quakers at firſt in our times, and how ſome are ſtill perverted: I finde that about ten or twelve years ſince, the Glorious Goſpel of Jeſus Chriſt did begin mightily to flouriſh in ENGLAND and WALES, inſomuch that very many were obedient to the Faith *(once given to the Saints)* as it is revealed in the Scriptures of Truth. And when Satan ſaw that men kept the Ordinances as they were delivered by the Lord of Glory, he had great wrath, and put forth his utmoſt might and malice to ſtir up perſecution, *to wear out the Saints of the moſt high, Dan.* 7. but perceiving that his project prevailed not, (The Lord of Hoſts, with the then Lord General and the Engliſh Army oppoſing it) the roaring Lion ſoon transformed himſelf into an Angel of light, and became a Preacher, I mean in his Emiſſaries (from *Rome* or ſome of her Antichriſtian Confederates) which like Meteors ran ſuddenly and ſwiftly through a great part of *Brittain*, decrying the Ordinances of the Lord Jeſus, and pretending a more ſpiritual way to life than what was preſcribed by Him; told the people that they were ſent of God, and that Scriptures were not a ſure rule, but the Light within the Creature was that by which every man muſt take direction, and much to this purpoſe; which ſtrange and new thing many people (deſirous of novelty) ran haſtily after. And leſt Satan ſhould yet fail of his purpoſe; 1. He furniſhes ſome of his miniſters *Sect.* 24.

ſters with a few lying miracles and pretended revelations, inſomuch that ſome did quake, foam, and falling into trances, like *Mahomet*, cry out like the Witch of *Endor*, 1 *Sam.* 28. 12. others were toſt and lifted up from their ſeats, or from the ground, in a moſt ſtrange unheard of manner, inſomuch that many ſaid, as ſome did of *Simon* the Sorcerer, *Act.* 8. 10. *This is the power of God.* One was accompanied in the night with a humming noiſe, like Flyes or Bees, to the wonder (yea terror) of the hearer, as it hath been by credible perſons proved and printed, with ſeveral other figments and deceptions. 2. He gives power to all his diſciples; yea, women as well as men, to preach in all places whither they came; and this being contrary to the Scriptures, 1 *Tim.* 2. 12. 1 *Cor.* 14. 34. *Gen.* 3. 16. was very taking with that Sex, (of whom many would gladly uſurp authority over the men.) And though men ought not to preach as Meſſengers till they be proved, and approved by a due ordination, according to the rule, *Acts* 13. 3. 1 *Tim.* 3. 10. with many other places; yet they ran when the Lord ſent them not, crying, The Lord hath ſpoken, when he ſaid it not: but we ſee how pleaſing it is to the fleſh to be freed from Chriſts yoke. 3. His meſſengers *feigned themſelves to be juſt men*, as did the Jews Spies, *Luke* 20. 20. and indeed were ſo, to outward appearance; yea, many of them very temperate, ſober, plain people, ſomewhat blameleſſe as to the Morall Law, (which was very taking with ſome ſorts of people) though they utterly rejected the Ordinances of Chriſt, as Husks, Shels, *&c.* as is before declared. Theſe thus prepared, went forth amongſt the ſons and daughters of men, and ſuch as had either ſhut their eyes againſt the Light, or received the Truth on ſome falſe or infirm grounds, were preſently turned away by them. And firſt of all they came to ſome men of a light, flitting, aiery fancy, and tell them that they are in the dark, in bondage, in Egypt, *&c.* But if they'l come to them, they ſhall ſee the Light of *Zion*, and the Glory of the New Jeruſalem, the City of God, and perfection of Glory, which is promiſed to the Saints of the moſt high; which men longing to behold, run to them, who tell them that they muſt look for all theſe things within them, and not elſewhere; ſo theſe are deceived and through over much haſtineſſe, conceiving that theſe things are fulfilled in them, and that they having attained perfection, cannot loſe

their ſtate, turn Ranters, and live like *Dives* and *Agag*, crying, *The bitterneſſe of death is paſt*, 1 Sam. 15. 32.

Again, (having inſtructions for all humors, tempers, and complexions of men) they come to others, who are preſt under ſome heavy affliction, either in Body or Spirit, and tell them that they are Hypocrites, or Adulterers, or Proud, Covetous, and Ambitious, *&c.* ſo reckon up all the ſins that can be named, and it may be, they ſometimes accidently mention ſome ſin, with which the poor ſad ſoul, is afflicted or tempted; whereupon the diſtreſſed creature falls before them, concludes that God is in them, that they know mens hearts, and conſequently are the undoubted Meſſengers of God, *&c.* And then when they ſee the party begin to drink, they thunder out the heavy judgments of God upon them, cauſe them quake and tremble, and ſo fright them out of their ſins, making ſome leave their lying, others their ſwearing, drunkenneſſe, theft, or covetouſneſſe, and ſome for fear of Hell run and cut off their Silver-Lace and Ribbons, *&c.* betaking themſelves to an auſtere life, abſtain from groſſe ſins, as if they would by their righteouſneſſe according to the Law, make God amends for their contempt of the Goſpel; but all this while, ſuch Proſelytes are ſo far from being Diſciples, as thoſe that terrified them, are from being Meſſengers of Chriſt. For they never, (as I could hear by any) perſwade men to Repent, becauſe Chriſt died for them, and bear their ſins in his Body on the Tree, and becauſe of that tender love and goodneſſe that hath appeared, from our God to the ſons of men, but deceive men, and in ſtead of bringing them to *Sion*, lead them to *Sinai*, to horror and amazement, to the ſpirit of bondage, and to fear, and thus they pervert ſuch as are of an heavy ſad and melancholy diſpoſition. But yet to crown his deſigns (leſt all yet ſhould fail him) he gives his agents a charge to uſe Scripture ſometimes, when it may ſeem (at leaſt) to make for his and their advantage, knowing that if men ſhould in down-right tearms deny the Scriptures, few would adhere to them: yet many meetings of the Quakers have I ſeen, and not one Bible amongſt them. But as once Satan did uſe a piece (and but a piece) of Scripture to Chriſt, that thereby he might entice him; ſo his ſervants will make uſe of ſome fragments of Scripture, that they may ſeduce others. As for example, They boaſt (before all) much of their

Rom. 2. 4.

Pſal. 91. 11

exact walking up to the Scriptures, in saying, *Thee* and *Thou* to every single person (of which I spake before;) from whence they with that old Serpent and Sophister argue with people thus; They who practise according to the Scriptures are the people of God; but we do so in saying, *Thee* and *Thou* to every one be he never so great, *&c.* To this I have spoken before, shewing that there is no command from God for so doing. 2. That examples in such cases bind not the conscience as by a Law. 3. That this is but tithing Mints, and neglecting greater matters, whilst the principles of the Gospel are cast behind their backs. Again, they say, They do not respect persons: to which I say, That if we respect persons in Judgement, or in Church affairs, or give divine respect and honour to men, it is our sin; but if they give not civil respect to Rulers and Governours, it's their sin. (But the distinction of civil honour or respect from divine, they allow not, for they own no such thing;) yet in these and such like matters, lies their great glorying though it be not good, for they glory in their shame. Is it not a shame for a Boy to say, *Thou man* to his father, and *Thou woman* to his mother? and to sit still before the hoary head? yet this is the best breeding the Quakers have, and it's a principal part of their Religion. Yet let me not be mistaken, all that are called Quakers, are not Quakers; neither do I think that all the Quakers are Emissaries of Satan, but they who were the first seducers of the people, by their Quakings and pretended Revelations. I pity the seduced and mourn for them in secret, wishing with all my soul that as they professe and practise much holiness according to the Law, so they may walk in the way of Righteousnesse according to the Gospel of Jesus Christ: And do not doubt, but those who leave their proud revilings, and rash censurings, humbly giving up themselves to the searching of the Scriptures, will yet in time be brought back by the good hand of the Lord, and return to Christ Jesus the Shepherd and Bishop of their souls. In the mean space there is great fault among them, in that they look on themselves as infallible, and on all others (most contemptuously) as knowing nothing. And another is this, They endeavour to maintain, that the Light within doth move the Creature to seek and serve God, before any motive without us doth draw us; which is the very height of Pelagianism, taking away

See, *Levit.* 19. 32.

the honour due to the Creator, and giving it to the Creature. And a third is this, They (upon a conceit of their own superabounding knowledge) run to and fro, and puzzle many poor souls with intricate and *unlearned questions*, yet neither to receive, or give satisfaction; not to receive, for they esteem all men in the dark, but themselves; not to give, for, if any enquire further of them, they only bid them look to that light within. Some of their Queries came not long since to me and others, which take as followeth, with their Answers.

Have you the same Commission the Apostles had? then shew where they were commanded With outward Water to baptize? *Quer.* 1.

Our Lord Jesus gave the Apostles their Commission, *Mat.* 28. 18, 19. and as to them, so to all those that teach men to observe all his Commands to the end of the World, and they who so teach have the same Commission with the Apostles; except men reject what is written as insufficient, and seek for, or pretend a new way by immediate revelation, as the Ranters and Quakers do. *Answ.* 1.

The Apostles were commanded to *baptize, &c.* Now to baptize with the holy Ghost was not their Commission; for it did, and doth to this day properly appertain to Jesus Christ. And though at *Peters* preaching, *Act.* 10. 44. the holy Ghost fell on all them that heard the Word, yet it was Christ that sent it, *Act.* 2. 33. *Answ.* 2.

We read that the Apostles did baptize with Water, *Act.* 8. 38. yea, such as had received the Spirit as well as themselves, *Act.* 10. 47, 48. but we never reade that they baptized any with the Spirit, or that they pretended to any such Commission; Whereon I ground these Queries: *Answ.* 3.

1. Whether Water, *Act.* 8. 38. and *Act.* 10. 47, 48. be to be taken for Spiritual Water, yea or no?

2. Whether the Apostles did well or ill in baptizing with Water?

3. Whether they who own Christ and his Doctrine, ought not so to practise Gospel-Ordinances as the Apostles did, to the end of the World?

Let all Evasions and shiftings be laid aside in answering these things, if any go about it.

Whether was Letter or Spirit the Apostles Commission? and whether is yours? If theirs was Spirit, shew how Letter is yours, and yet the same? *Quer.* 2.

Answ. 1. Besides the strange language found in this Querie, (not agreeing with the language of the holy Ghost) I finde it is founded upon very false, unwarrantable, and ungrantable suppositions. As 1. That not only the Law of *Moses*, but all the holy Scriptures are, and may be called the killing Letter. 2. That all such as believe and practise according to what is written in the Scriptures, are guided by the Letter. 3. That the Word of Christ written, is lesse spiritual than when it was spoken; which are all grosse mistakes, for, *the Scriptures are given by inspiration of God*, 2 Tim. 3. 16. And Christ promiseth the Spirit *to all such as believe on him, as the Scriptures have said*, Joh. 7. 32. 38.

Answ. 2. The Apostles Commission was not Letter (or the Law) for they were *Ministers of the New Testament*, 2 Cor. 3. 6. They *preached Christ crucified*, and practised Repentance, Faith, Baptism, laying on of Hands, &c. being all Ordinances of the Gospel, which also is our desire and endeavour.

Answ. 3. The Apostle speaking of the Letter that killeth, intends only the Law graven in stones, as is before shewed in this Treatise.

Answ. 4. Lastly, Receiving the Doctrine of the Apostles, we receive it as from Christ, *hearing them, We hear him.* Believing *through their Word*, we have the Prayer of the Lord Jesus for us, *Joh.* 17. 20. and have boldness through him to affirm, that our Commission is the very same with the Apostles.

As for Miracles they were no part of the Commission, but were added for Confirmation of the Doctrine, and that being done, we conclude, *Signs are not for Believers, but Unbelievers*, which we desire not to be.

Quer. 3. *What were the Apostles sent to baptize with? And if ye say outward Water, shew Scripture for it; and if ye cannot, see Revel.* 22. 18.

Answ. 1. This is plainly answered in what is said to the first Querie, only adding this, that I never use the tearm outward Water, but consider what Water *Philip* and *Peter* used, *&c.* and conclude that the Apostles understood the mind of Christ, in their Commission, though some both Ranters and Quakers seem to question it, suggesting that it was the Apostles weakness to use Water in Baptism. But Satan is subtil, and would gladly have us adde, as his disciples diminish, who go about to cut off Baptism with Water from

the Scriptures, and Church of God, becauſe the word *Outward* is not inſerted in the Commiſſion.

How many Baptiſms are there? One I own, By one Spirit we are all baptized into one Body: and if there be more, ſhew what, and how known. Quer. 4

Had not the Queriſt (with his companions) been ignorant of *the Scriptures and the Power of God*, they would never have propounded this unlearned queſtion; They have forgotten, or elſe they never underſtood, what *John* writes, in 1 *Joh.* 5. 7, 8. *There are three that bear witneſſe in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.* * *And there are three that bear witneſſe in Earth, the Spirit, and the Water, and the Blood, and theſe three agree in one*, even in Baptiſm. For as they who deny either the Father, the Son, or the Spirit, deny the whole Deity, and (as much as in them lies) make the Diety incompleat, ſo ſuch as deny either the Baptiſm of the Spirit, or of Water, or of Blood, deny all, and render Baptiſm altogether imperfect and invalid. Anſw. 1.

* I mean one God, in all love, judgment, conſent, and operations, one.

You grant there is the Baptiſm of the Spirit, ſo do we, The Eunuch, and *Cornelius*, with his, were baptized in Water, as is before ſhewed. And Baptiſm in Blood, or of ſufferings, is mentioned by Chriſt, *Matth.* 22. 22, 23. and *Luk.* 12. 50. Yet as the Father, the Word, and the Spirit are but one God, ſo the Spirit, the Water, and the Blood are but one Baptiſm; but of this (though plainly revealed) the Quakers make a ſtrange myſterie. Anſw. 2.

Did ever any Apoſtles or Miniſters of Chriſt take up any Ordinance from the Letter? And whence have ye yours? Quer. 5

That the Apoſtles did never take up any Ordinance from the Letter, (underſtanding it, as the Apoſtle doth, 2 *Cor.* 3. 6. for, *the Law graven in ſtones*, or Law of *Moſes*,) but had all their directions from the mouth of our bleſſed Saviour; And we have ours from the Apoſtles, who wrote *the Commands of the Lord Jeſus*, 1 Cor. 14. 37. They wrote *things which Jeſus did and ſpake, that we might believe* ——*and have life through his Name.* Joh. 20. 31. If the Apoſtles are by us followed, we ſhall do well. *Thoſe things which ye have both learned and received, and heard and ſeen in me, do: and the God of love and peace ſhall be with you,* Phil. 4. 9. Anſw. 1.

We

Answ.2. We judge, that what was by the Apostles and Prophets, written from the Father and the Son, for our instruction, is of the same Power, Vertue, and Authority, to such as obey it, as if our ears heard it from the mouth of our dear Lord and Saviour. And whosoever hath lower thoughts of the Holy Scriptures then these, will find but little profit, or comfort by them.

Answ.3. Lastly, I still find the grosse mistake about the Letter in all the Quakers Writings; but I trust they will yet learn better, and come to put a difference between the Law of *Moses* (which onely *is the Letter that killeth*) and the New Testament, or Gospel, (of which *Paul was a Minister*) called also, *The Ministration of the Spirit, and of Righteousnesse.* 2 Cor. 3.

Quer.6 *Whether were the Apostles sent to baptize with outward Water, or in the Name of the Father, and of the Son, and of the Holy Ghost,* Matth. 28. 19?

Answ.1. This Question (as to the substance of it) hath been before twice asked, and answered. I shall adde this, That the Apostles were sent to baptize with Water, as their practice sheweth. Otherwise, we must conclude they were ignorant of their businesse, or obstinate against God, in baptizing with Water, when their Commission was not given them to that end and purpose.

Answ.2. The Apostles never did baptize any with the Spirit, or Holy Ghost; for, if they did baptize with the Holy Ghost in the Name of the Holy Ghost, the Quakers may as well conclude that they did baptize with the Father and the Son, because they did baptize in the Name of the Father and the Son; which would be nonsensicall contradictions, yet some delight in them.

Answ.3. The Querist shews his ignorance and emptinesse sufficiently, in that for want of matter he puts in one Question (with a little addition) so often, and the word *Outward* he frequently useth, which shews plainly, *a cavilling spirit would strive about words to no purpose.*

Answ.4. Lastly, No sober man denies that the Apostles were to baptize in the Name of the Father, Son, and holy Ghost; but still the question is, *With what they were to baptize in that Name?* I have proved they baptized with Water; let any Quaker prove that they baptized with the Spirit, if he can.

Whether

Whether doth Christ enlighten every one that cometh into the World, yea, or nay? If nay, shew whom he hath not enlightned. Quer. 7.

Christ lighteth every man that cometh into the world, Joh. 1.9. but enlightneth only such as believe, *Joh.* 12.46. so as to remain and dwell in them. Had the Querist known, how *to divide the Word of Truth, and to discern between things that differ*, he would have known also how to distinguish between lighting, and enlightning: to light men (as the Text sayes) imports holding forth light to them; to enlighten, implyes, placing of the Light in them; Christ holds forth Light, Life, Love, to every man, but they only who follow him, enjoy it, and *abide not in darkneſſe*, Joh. 8. 12. A man may light severall persons with a Lanthorn, but if any negligently loyter, or wilfully turn out of the way, the benefit of the light is lost to them, and they left in darkneſſe. *The light ariseth on all*, Job 25. 3. Yet, *to the Law and Testimony, if any speak not according to this Word, there is no light in them*, Isa. 8. 20. And though light be come into the world, many *love darkneſſe more then light*, Joh. 3. 19. Others shutting their eyes against the Truth, have their eye (of the soul, I mean) darkned; Yea, *the light that is in them is darkneſſe*, And Oh, *how great is that darkneſſe!* Matth. 6. 23. Answ. 1.

Men may consider if they please, that there are several manifestations of Light, Natural, Spiritual, Eternal, yet all through Christ, *by whom all things consist*, Col. 3. 17. The light that shineth from the Sun, Moon, and Stars, is through Christ, the light of reason or understanding in man, is through Christ. The glorious light of the Gospel is through Christ, and so is that light of life promised to such as follow him, *Joh.* 12.46. and though these are so held forth by the Lords hand of mercy, that they do to every man yeeld light, so as to leave them inexcusable; yet every man hath not the same measure or manifestation of light: As for example, all men have not the same proportion of understanding, all men have not the Gospel so plainly preached as we enjoy it in this Island. But still I perceive Satans design is, to perswade men that every man hath light alike, and so lead men to a low esteem of the Scriptures, and from that due thankfulneſſe, which we owe to God for his mercy, in granting them to us. Answ. 2.

Whether is that the Light which begets desires in the Creature after God, and leads to Regeneration, yea, or nay? If nay, shew what it is. Quer. 8.

If by Light, you mean, that light of reason which is in every man, by which he is distinguished from other Creatures, I deny it; though the Pelagians, Quakers, and Ranters say it. For, that Light which is in ever man (which the Apostle calls Nature, *Rom.* 2.) was not given to beget desires, *&c.* but that desires might be begotten in us by the Father of Lights; Briefly thus, God it is that makes all Nations of men, and gives them more knowledge then the beasts of the field, and when they become capable of Instruction, he sheweth them his goodneſſe, kindneſſe, and love, *to lead them to repentance*; And such as receive his teachings, (by the light or understanding, before given by himself) have desires begotten in them; therefore is it that the Church is called the Spouse of Christ, and is compared to a Woman: Now we know that the Woman begetteth not Sons and Daughters, but the Man, the Answ. 1.

Woman

Woman is ſo framed by the Lord as to receive Seed, and ſo to conceive Childre ſo the Light which is in every man, is fitted by the Lord for reception of he venly Seed, and the conception of the Man-child, the Lord Jeſus; but it our God, who ſhews us the excellency of his Love, and the glory of Tru which begets us to himſelf in Righteouſneſſe. Chriſt is not born with m into the world, and therefore the Apoſtle ſaith, *My little children, of whom travail in birth again untill Chriſt be formed in you*, Gal. 4. 19 which implye that there was a time that they were without Chriſt, *Eph.* 2. 12. In a wor the light which is in every man (truly called Nature by the Apoſtle) is not t light that begets deſires after God, but agreeing with further manifeſtation of light, handed forth by him who begetteth, is, of a barren wilderneſſ made a fruitfull field.

Anſw. 2. Regeneration is a work of the Spirit, and though without that Light whic is in every one, man were no more capable of Regeneration then the othe creatures, yet is it no way conducent to Regeneration, then as it ſerves as receptacle to receive the Word preached.

Anſw. 3. Laſtly, I deny that Chriſt, or the Spirit of Chriſt, dwells in all men, an let any prove it if they can; for there are many, who keep him out when he knocks, and will not ſuffer him to reign over them.

Quer. 9. *If it be the light of Chriſt which begets deſires in the Creature after God, and leads to Regeneration, then whether doth not he give this Light to every one though no Profeſſor? If nay, ſhew how the Creature gets it, and when.*

Anſw. 1. The precedent part of the Querie, with its falſe ſuppoſition, is anſwered in what is ſaid to the former Querie; denying that all men enjoy the Light of Chriſt (conſidering it as ſpiritual;) for ſuch as reject his Inſtructions, ſhall be left in darkneſſe: But I ſee Satans ſubtilty in this matter; 1. If he can perſwade all men that the Light of Chriſt is or reſts in them, then they need not much ſtudy the Scriptures. 2. If the Light of Chriſt be in every one, (though no Profeſſors) this will encourage men to profeſſe nothing at all, but to live both out of the Doctrine and Diſcipline of Chriſt. 3. This makes a ready way for the conceits of Univerſal Salvation; one of the moſt dangerous Tenets that ever was vented; for they that have the Spirit of Chriſt are his, and ſo not like to periſh. We know that all men have, or may have (*if they love not darkneſs, &c.*) the Light of Chriſt, but ſuch as refuſe and rebel, have it not; *The Candle of the wicked is oft put out*, Job 21. 17.

Anſw. 2. The Scriptures of Truth teach us, that the *Epheſians were ſometimes darkneſs, but now light in the Lord*, *Eph.* 5. 8. If you will but read and believe the word of Chriſt, *Joh.* 12. 46. you may perceive how men get it, even by following Chriſt ſpeaking in his Word to their ſouls, by abiding *in the Law and Teſtimony* of Jeſus, *ſtanding up from the dead* when he calls to them, *Eph.* 5. 14. and walking before him in holineſs and righteouſneſs, in life and doctrine; Thus *he that abideth in the Doctrine of Chriſt, hath the Father and the Son*, 2 *Ep. Joh.* 9. ſhall enjoy ſpiritual Light here, and eternal Light hereafter, from him who is *the Father of Lights*: To whom be praiſe, honour and glory for evermore. *Amen.*

F I N I S.